

THE SCRIPBENS
AND THE
GREAT COMMISSION

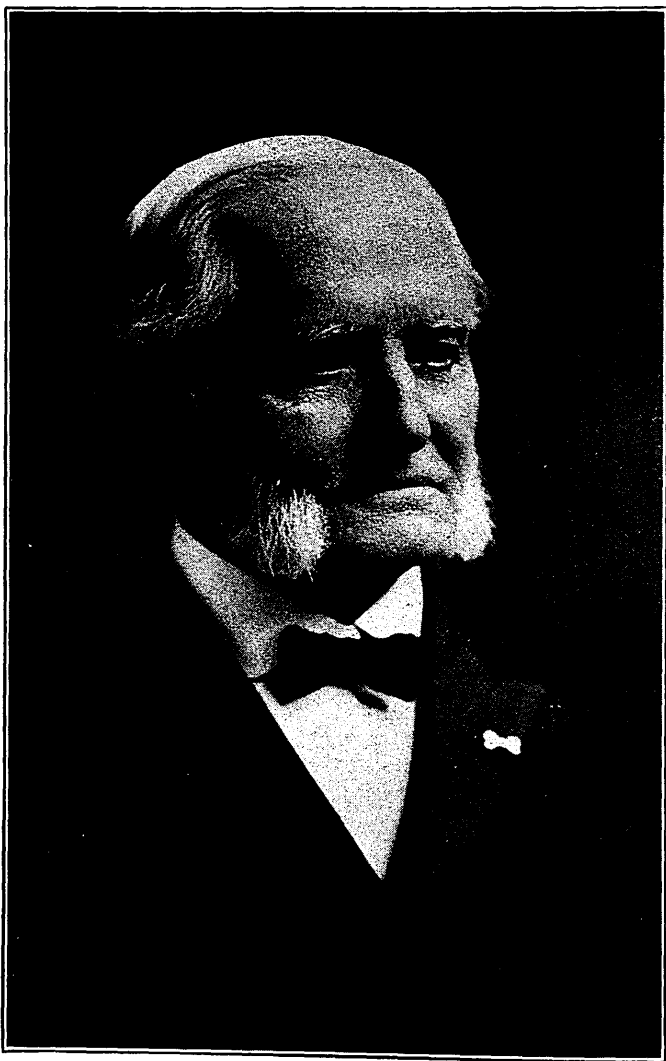


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J. G. BISHOP, D. D.

The Christians and the Great Commission

A Brief History of the Home and Foreign Missionary Work of the Christian Church, with Biographical Sketches of Foreign Missionaries
WITH ILLUSTRATIONS

By
JOSIAH G. BISHOP, D. D.

*Author of "A Biblical View of The Church,"
The Unity of The Church, What,
And On What Bases?*



THE CHRISTIAN PUBLISHING ASSOCIATION
DAYTON, OHIO



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A FOREWORD

On no one phase of Christian service have more books been written or information given during the past two decades than that of Christian missions; so much so that no one need longer remain color-blind to this greatest of all church enterprises who really cares to see the truth and the glory of it. But what relation does the denomination known as the Christians, or the Christian Church, sustain to this divine enterprise? What have they done, and what are they now doing, to evangelize, and, so far as possible, Christianize the peoples of the world? What agencies and means have been employed, and what results have been obtained? On these and their correlative themes much has been, and is being given in the current literature of the denomination, but no connected history has hitherto been given in a permanent form for preservation, reference, and use. The necessity for such a work has been felt for some time.

In effort to supply this need, at least to some extent, has this work been prepared. For the task of preparation the author was chosen by the Mission Board, presumably for the reason that the number of years of his official connection with the work had given him personal knowledge of historical facts that would be helpful in its preparation.

The first thought of the author was to give but a short historical account of the Christian's foreign work; then, by suggestions of the Board, it was decided to give biographical sketches of the active workers—foreign

missionaries sent to the field. The plan was further enlarged so as to include some account of the denomination's missionary work in the home field—United States and Canada. Hence the work is divided into two parts: I. Home Missions, II. Foreign Missions.

The cities and other local points mentioned in the Home department are those only which have received financial aid from the Board's treasury.

It will be noted that in Part Second, especially that part pertaining to the Japan field, the historical facts are not always given in chronological order, but as occurring by or under the supervision of each missionary, or missionary family in the order of their going to the fields. This has necessarily led to some overlapping and repetition. If there is some peculiarity in this, it certainly has for its example the very ancient and authoritative books of First and Second Kings, First and Second Chronicles, and Matthew, Mark, Luke, and John.

In order to bring the book within the limited space and price allotted there has been necessity in many cases to use what may seem an undue brevity.

In the Foreign department our aim has been to present some such facts, incidents, and illustrations, as may give a true and vivid interpretation of what heathenism is, and, also, of the adaptability and power of the gospel of Jesus Christ for its up-rooting and eradication.

For the cheerful and helpful service of pastors, missionaries, and others, by furnishing matter, facts, proof-reading, and otherwise, in the preparation of this book, the author is profoundly grateful.

J. G. BISHOP.

Dayton, Ohio.

PART ONE



HOME MISSIONS

CHAPTER I.

BASES AND OBLIGATION OF CHRISTIAN MISSIONS

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witness, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—
(Acts 1:8.)

Natural Basis:—The missionary idea grows out of the nature of things; it is the idea of propagation. It obtains in both the natural and the spiritual world. The power and fact of propagation are essential elements of life, whether of natural or spiritual life. Without propagation, death, even extinction, is the inevitable result. This is true of all forms of life, not only of the plant, the animal, the physical man, but of spiritual life, whether in the individual Christian or the Church as a whole. The Church must propagate or it will become extinct. Here is a natural basis of missions.

Divine Basis:—But the enterprise of Christian missions does not rest on mere inferences that may be drawn from natural bases. *Christian missions is a divine institution, authorized and ordered by God Himself in His sacred Word.* This is a pivotal point. It is important that we be properly poised on this point. If the cause of missions is not divinely appointed, then one may approve of it, be interested in it, may engage and invest in it, or not, as he may choose, without committing sin and incurring guilt. But if it is a divinely appointed enterprise, and if Jesus Christ the great head

of the Church has placed every intelligent Christian in a vital, practical relation to it, then the case may be very different. Then the subject is at once clothed with authority and dignity; it is given a meaning of importance, and a sense of responsibility that may and ought to greatly influence one's life and service.

From Genesis to Revelation the Bible is pregnant with the missionary idea—from Abraham's going out, at God's bidding, from his own country and people to a land that he knew not of, on a mission world-wide and time-lasting in its influence on the destiny of humanity, to the "Whosoever will" of the last chapter of Revelation. That we may *be sure* of the divinity and the solidity of the missionary enterprise we can afford to take a little time to examine some of the foundation stones upon which God has made it to rest.

IN THE OLD TESTAMENT

Principles that are essentially missionary constitute an integral part of the Old Testament teachings. Note two or three of these principles:

1. The unity and universality of God as taught in the first two commandments of the Decalogue: "Thou shalt have no other gods before me." This point, the oneness of God, as opposed to a plurality of gods, as taught in this first commandment, is also taught throughout the Bible. All idolatry, everywhere and for all time, is condemned by the second commandment: "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

In the Jehovah of the Old Testament, in the "living and true God" of the whole Bible, there is such an infiniteness of power, goodness, and blessing, that there is need

for no other. He is not the God of the Jews only, but also of the Gentiles—of all nations and peoples.

2. Another missionary element of the Old Testament teachings is its diffusive character. Through Israel blessings were to come for the whole world. While prophets caught glimpses of this truth, but few of the people seemed to grasp the fulness of the teachings that in Abraham all the families of the earth were to be blessed: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

3. Another missionary element in the Old Testament teachings is that of sacrifice. A yielding or giving up of something is an element of all true worship; it has been so from the beginning; it will be so until the end of time. Cain and Abel brought their gifts when they would draw nigh to God. The principle of sacrifice in some form runs through every dispensation God has made to man. And he has not left the matter of the offerings to the whims, the feelings, or even the choice of the worshiper. The regulations that should govern the different offerings as to their frequency and amount were definitely laid down by God Himself. According to the burning words of the prophets, some of the sorest afflictions that ever came to the Jewish race were brought upon them by withholding from the Lord's service their tithes and offerings. And, putting it mildly, one of the greatest hindrances to the progress of the Lord's Kingdom to-day, both at home and abroad, is the failure to comply with God's ordained law of sacrifice.

Specific precepts and commandments growing out of these principles abound in the Old Testament. These missionary principles, in the teachings of the Old Testament, which we have briefly mentioned—the oneness, uni-

versality and all-sufficiency of God, the all-pervasiveness and sacrificial idea, reach over into the New Testament with increased clearness and force. None of these principles are repealed. By Christ and His Apostles they are amplified, and their importance emphasized for the uplifting and saving of the world.

IN THE NEW TESTAMENT

“God hath made of one blood every nation of men to dwell on all the face of the earth.” (Acts 17:26.) Here is the fatherhood of God and the brotherhood of man. The privileges and obligations that grow out of these relations are immense and almost innumerable, and full of the missionary idea and obligation to the brim. “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.” (John 3:16.) These are familiar passages, you say. Yes, but read them again, read them carefully and study them closely, that thy faith in missions may take deep anchorage. These passages clearly teach that God’s love is co-extensive with His creation. He created all; he loves all; so loved that *whosoever* believeth on His Son shall have eternal life.

Further, as to the provision: Jesus Christ tasted death for every man; and He is the propitiation for the sins of the whole world, (Heb. 11:9; I. John 2:2). As wide as is the sore of sin so wide is the remedy. But what avails the remedy unless it be placed within the reach of the sin-bitten people? The brazen serpent must be placed on the pole and lifted up where the people can see it. (John 3:14, 15.) On the pole of the gospel Christ must be shown to the world. Hence the

COMMISSION.

the church’s marching orders for centuries, as given through Matthew: “Go ye therefore and make disciples of

all the nations. . . . teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." The promise can be claimed only in obedience to the command. As given through Mark: "Go ye into all the world and preach the gospel to the whole creation." As given through Luke: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." And through Luke again (in Acts 1:8): "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking he was taken up." The very last recorded words that were heard from our divine Lord were these: "*Unto the uttermost part of the earth.*"

Some thirty years after the commission was given, through an apostle we have the following declaration, and interrogations: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent." And the echo down through the ages answers, HOW?

Briefly stated: the Scriptures teach most emphatically that "All have sinned and come short of the glory of God" (the inner consciousness of humanity answers to this truth); that God in the gift of His Son has provided salvation for all who will accept it on the conditions of faith and obedience; that it is the duty of the church, to the extent of ability and opportunity, *of every member of the church*, either to "go" or "send" the message of the

gospel, until "every creature" of "every nation" has had a chance to hear, believe, and be saved. "The supreme business of the whole church is to give the whole gospel to the whole world."

There is no option in this matter! The obligation is imperative!

CHAPTER II.

THE PIONEER MINISTERS OF THE CHRISTIANS—WERE THEY MISSIONARY IN SPIRIT AND IN FACT?

AS a rule the pioneer ministers of the Christian Church in the United States were evangelistic in spirit. An enlightened evangelistic spirit is largely a missionary spirit, even though it may not be called by that name. It does not appear, however, that for some years this spirit took on any organized form for practical missionary work. Indeed, Rev. Elias Smith, one of the early ministers of the Christians in New England, wrote of missionary societies as being “unscriptural and nothing more nor less than the Jesuitic plan invented by a monk.” Such statements by one of the most prominent and influential ministers near the historic beginning of the Christians as a distinct body in the United States may indicate a reason why this body of earnest zealous Christians were so slow in inaugurating any form of organized missionary work.

Still, the early ministers of the Christians were nearly all home missionaries, in the sense that they traveled and did much evangelistic or revival work, preaching the gospel, saving souls, and organizing churches, thereby extending our Lord’s Kingdom. And this they did, for the most part at great personal sacrifice, without appointment or funds from any missionary board or society; in the main going at their own charges with little or no outside remuneration whatever.

To those acquainted with the history of the Christian Church of the first half of the last century, the following among the names we might mention in this role will sound familiar: Elias Smith, Mark Fernald, Joseph Badger, Elijah Shaw, David Millard, Frederick Plummer, Joseph Thomas, Isaac N. Walter, James O'Kelly, Rice Haggard, Mills Barrett, David Purviance, Barton W. Stone, Abraham Snethen, and later on, N. Summerbell, Thomas Henry, Thomas Garbutt, Jacob Hanger, W. C. Smith, J. J. Hillman, Hugh Beardshear, with many others, all of whom, with their coadjutors, would form a luminous galaxy encircling the entire Christian denomination in the United States and Canada.

Veritable evangelistic home missionaries they were. They traveled much, some of them very much, preaching the gospel through the New England States, some in Canada, New York, New Jersey, Pennsylvania, Virginia, North Carolina, Kentucky, and what is now called the Middle West, as far west as Ohio, and Indiana. They traveled on foot, on horse-back, sometimes swimming swollen streams in order to meet appointments. Not only did they endure the privations and hardships consequent to those early times before the days of carriages, railroads, automobiles, and airships; preaching in private houses, schoolhouses, often in the woods, sometimes on the door-steps of churches locked against them; often derided, slandered, misrepresented, and denounced as dangerous heretics; some of those early pioneer home missionary Christian preachers suffered sectarian persecution equaling that of some heathen countries of to-day. In at least a few cases they were saved from the extremity of prison and death only by the prohibition of the law.

JAMES O'KELLY

We specify two cases: "Rev. James O'Kelly seems to have been a great missionary worker, and did a great deal

of traveling in connection with his work. He was misrepresented, abused, and condemned as a heretic; he was offered hush money;" but he had manhood and did not hush. Says his biographer, W. E. MacClenny:¹

I have in my possession the writings of the Southern Christian ministers from 1808 to 1813 in *The Herald of Gospel Liberty*, and almost every minister mentions the persecutions that they passed through in Georgia, South Carolina, North Carolina, Virginia, Tennessee, Ohio, Maryland, and Pennsylvania. This was not done by one denomination alone, but by many, and sometimes they went so far as to attempt to put the ministers in prison. Rev. William Guirey was imprisoned in a lonesome dungeon in Jamaica, and transported to the States, and later he fared almost as badly in Virginia.

THE WHITE PILGRIM

About the year 1812 it was not an uncommon thing for preachers of other churches to say of the saintly Joseph Thomas, familiarly spoken of as the "White Pilgrim": "He ought to be put in prison; he should be enclosed in a dungeon; he should not be suffered to preach." We have the record of one who went so far as to say that he (Joseph Thomas) and all his books should be burned.² Heroes! Christian heroes! Yes, and the Christian Church in the United States has furnished a galaxy of them, who, for liberty of conscience and freedom of religious worship, served their Lord through "great tribulation," and went up to their palms and crowns.

The above are a few faint glimpses of the sacrifices made and the persecutions endured by many of these self-supported evangelistic home missionaries in establishing our pioneer Christian Churches on American soil. The clergy and the membership of our churches to-day should honor the memory and judge charitably those godly, heroic, self-sacrificing home missionaries, even if they did, or failed to do, some things according to our ideas. They did the best they knew, followed the light as they saw it.

¹ MacClenny, pp. 152-169.

² White Pilgrim, pp. 83.

A large part of the first half century of the history of the Christians in the United States and Canada was allowed to pass before any *extensive* organized form of home missionary work was adopted, and no foreign missionary work was attempted, the thought and energies of the leaders being largely centered in the effort to free the church from the traditions of men and the bondage of human creeds; from the narrowness and the wickedness of sectarianism, and for a fellowship broad enough to receive every loving disciple of our Lord Jesus Christ.

CHAPTER III.

CRYSTALLIZATION OF THE MISSIONARY IDEA

AS the churches in different sections of the country began to organize themselves into conferences, the missionary spirit began to crystallize into resolutions looking to the enlargement of the work by and within the local conference. But for lack of a broader conception of the work, and of organized co-operative effort, comparatively little was done in the way of organized missionary work until near the middle of the century, beyond what was done by individual effort, as indicated in chapter second.

While in this survey we pass over the first half of this century in comparative silence, let it not be thought for a moment that the Christian ministers of this period were silent or inactive. Students of our church literature published during those years must be impressed with the preponderance of the evangelistic spirit that characterized the preaching and the efforts of our Christian ministry of that period. Revivals, conversions, and baptisms constituted the large fruitage of their labors. They were nearly all itinerants, preaching the gospel in the power of the Holy Spirit; souls were converted and churches sprang up almost everywhere they went.

SOME EARLY ORGANIZATIONS

In 1825 the United States General Christian Conference recommended that all conferences create sustentation funds to support traveling evangelists—a form of

missionary work. The Massachusetts Christian and Benevolent Society dated from 1833. A form for auxiliary church societies was drafted and recommended. About 1835 the New Hampshire Christian and Benevolent Society was organized and incorporated. Other societies of the same character were organized about the same time. In 1840 a New England Missionary Society was formed, including a plan for Conference and church Auxiliary Societies.

A Home Missionary Society was organized at East Kensington, New Hampshire, in 1840, which was said to be the fourth of its kind that year. Five years later the church at Summer and Sea Streets, Boston, organized a society of fifty members.

A pioneer attempt at definite missionary work in Sunday-schools was the Sabbath School Missionary Society in Suffolk Street Church, New York City, which came into being in 1844, and soon had enrolled almost one hundred members.

About this time Portsmouth, New Hampshire, Sunday-school also had a missionary society; and the Portsmouth church had the first Juvenile Missionary Society in the denomination, so far as is known.¹

In the year 1844 a call was made for a meeting "for the purpose of organizing a Missionary Society on such a plan as we shall agree to lay before and urge upon the attention of our churches." This call was signed by the following ministers: Elijah Shaw, Henry Frost, J. B. Weston, P. B. Russell, N. F. Nason, W. H. Nason, J. W. Russell, A. C. Morrison, Geo. W. Huchison and O. J. Wait, ten of the stalwart men of the times.

From the *Gospel Herald* of March 20, 1845, we learn that an organization had been effected in Ohio which was called, "The Ohio Christian Home Missionary Society."

About this period some writers in the church periodicals were speaking earnest words on the subject of missions, especially of home missions. As samples we

¹History of the Christian Denomination by Rev. M. T. Morrill, D. D., pp. 247-250.

give the two following quotations. In the March number of the *Christian Herald* Rev. David Millard says:

I send in my feeble response to a call for a convention of missions. Situated as I now am in the far West (West Bloomfield, N. Y.), I may not be able to attend such a convention in New England, but if my name or my voice can do anything for the object, use them in the *Herald*. Among our people the subject of missions has been permitted to slumber. Churches and conferences have been looking to their own individual wants.

In the July, 1845, number of the same paper, a writer says, "Our brethren of the several conferences must not let this missionary spirit die among them. Keep the ball rolling! Pass it around! Kindle the fire! Provide the machinery! I sincerely hope that no conference will pass over this matter without organizing a Missionary Society."

The New England Missionary Society.—On the fifth of November, 1845, at Lynn, Mass., the Home and Foreign Missionary Society of New England was organized, at the same time and place of the organization of the New England Christian Convention. This Society has been maintained until the present time, and has rendered efficient aid to numerous centers within its own territory, such as Providence, R. I.; Haverhill and Amesbury, Mass.; Manchester, N. H.; Bangor, Me., and some other points.

The work of this Society has not been confined exclusively to New England territory. Just a few years after its organization it reached out a helping hand beyond its borders, and sent Rev. J. T. White as a missionary to the State of Michigan "to assist in building up the cause in new localities." The Christian Church at Marshall, Michigan, which was organized in 1850, remains as one of the fruits of the New England Missionary Society through its missionary, Rev. Mr. White.

The work started, other fruits followed. In 1862 or 1863 the Michigan Christian Missionary and Aid Society was formed, chiefly for the purpose of assisting "to build up the cause in the larger towns and villages of the state." The organization of Christian Churches at Jackson and Romeo, the latter of which still remains, was among the fruits of this Society.

The Southern Christian Convention, which was organized in 1856, at its session held at Cyprus Chapel, Va., in 1858, organized the Southern Home Missionary Society. This Society was the first connected with this newly-organized convention. The society's records are meager, and give little idea as to what enterprises were undertaken.

During this period, the middle of the nineteenth century, and indeed years before this period, the Christians were organizing local missionary societies in other sections of the country. The "Pennsylvania Christian Missionary Society" was organized as early as 1851. In the minutes of the eighth annual session of this Society held at Lewisburg, Pa., we find the names of such well-known ministers as Jacob Rodenbaugh, J. G. Noble, Z. M. Ellis, and other prominent ministers of that day. The following resolution passed at this session manifests the missionary spirit of the meeting, and indeed of the growing missionary sentiment of the times:

Resolved, That the ministers and delegates present pledge themselves that within two weeks from this date they will—extraordinaries excepted—in their respective congregations and neighborhoods, make an energetic effort to organize missionary societies auxiliary to this.

As to what extent this resolution was put into effect we have found no record.

By the close of the third quarter of the century, 1875, in addition to the New England, the Southern, the Michigan, the Pennsylvania, and many other conference socie-

ties, missionary departments in connection with the New York and the Ohio State Associations, and the Illinois and the Iowa State Conferences had been formed, all of which were doing more or less home mission work.

New York State Association.—Of the New York and the Ohio State Associations the following facts, gathered mostly from the report of Rev. J. P. Watson, at that time Secretary of the Church Extension Society, made to The American Christian Convention, October, 1878, may be of historic interest. He says:

The New York State Association has had an interesting history during the few years of its existence [the Association had been organized fourteen years]. Besides assisting in establishing churches or building church houses in the cities of Brooklyn, Albany, Binghamton, St. Johnsville, and some other places, it has done much towards stimulating successful confederal action. Under its fostering care and helpful lead, all the conferences of the state have missionary organizations.

Ohio State Association.—Secretary Watson further says:

The first and most successful organization of the West is the Ohio State Association, of which its Missionary Department is a chief and overshadowing interest. It has an available cash fund, as a permanent endowment, of over \$6,500. Very much valuable assistance has been rendered by this organization. In missionary work it has aided a number of struggling societies. Its greatest work has been in the establishing of the church in the city of Springfield, Ohio.

Societies in Some Thirty Conferences.—In addition to the New England and the state missionary organizations, up to this period of which we are now writing, thirty of the local conferences had organized some form of local missionary society.

While some of these conference and other local societies have done and are doing much good work within their own bounds, chiefly by helping weak and pastorless churches, many of them have failed almost as soon as organized. But few of the conferences are sufficiently

strong to maintain effective missionary machinery wholly within themselves. It is still a question whether in most cases it would be better, and more good might be accomplished, if the local conferences and churches with a larger co-operation would co-ordinate their missionary efforts with that of the General Mission Board.

* * * * *

So far the Christians have had no general or national missionary organization. The organizations have been district, conference, or local church societies, and, with very few exceptions, the work done was confined within their own bounds, and to the home field.

But, looking at it from our modern view-point, we can but think that if our forefathers of a century ago had incorporated with their other good purposes that of an apostolic zeal for obeying the full command of our Lord to give the gospel to the whole world, the church would have kept in closer touch with her Lord's idea, and would have been more nearly accomplishing her divine mission in the world.

However, as the years have been going by the Christian Church has been broadening her vision; she has been receiving new conceptions of her real mission in the world, to give the gospel to every creature; she is becoming encouragingly more and more missionary in spirit, and in practical effort.

CHAPTER IV.

THE MISSIONARY IDEA STRUGGLING FOR A LARGER CRYSTALLIZATION AND RECOGNITION

AS already shown, from the beginnings of the Christian Church as a distinct religious body in the United States, about the year 1792, until the middle of the next century the dominant spirit was evangelistic, which, if not wholly missionary in itself, would naturally tend to produce the missionary spirit; and there was from the beginning a gradual growth of the genuine missionary spirit with the ministry and in the churches. This spirit manifested itself, now and then, here and there, in conference and convention resolutions, and took on the form of church, conference, state and other *local* missionary organization. But as yet nearly all that was aimed at or attempted was local home missionary work. There was, meanwhile, a foreign missionary sentiment that at times struggled for recognition and crystallization into practical service. Of this we will speak later.

Up to about the middle of the century there seems to have been no special effort for any general denominational missionary organization that might include all phases of missionary work, and in which churches in all sections of the country might co-operate in obeying the Savior's last marching orders to give the gospel of salvation to all the world.

* * * * *

Taking our stand at the middle of the century we will see the idea of a more general co-operative organized form

of missionary work by the Christians beginning to receive larger thought and attention. Shall we look at this for a while by quadrenniums of the General Convention?

Marion, New York, October, 1850.—At the session of The American Christian Convention (the central religious body of the denomination) held at Marion, N. Y., in October, 1850, a committee was appointed to report on "*The expediency of establishing a General Missionary Society.*" I emphasize every word. Here is a beginning; and aiming at a larger and better organization for missionary work—a General Missionary Society. The spirit is here, and is finding some vent—a committee was appointed which reported, recommending postponement of missionary organizations on account of the Antioch College project. Alas! Not enough missionary sentiment yet.

So far as the General Convention was concerned, this quadrennium was largely given to the founding of a Christian college, Antioch College at Yellow Springs, Ohio. This was a great work. But the greatest of all enterprises, that of Christian missions, is, as yet, by the General Convention, left almost wholly untouched.

Cincinnati Convention.—At the next session of the Convention, which was held in Cincinnati, Ohio, in October, 1854, the subject of missions again came to the surface, and a committee was appointed to report on the subject. The committee reported favoring:

1. The organizing of a Board of Missions as a parent society.
2. That auxiliary societies be formed in each conference.
3. The appointment of a committee to draft a constitution, and make other needful arrangements for the organization of the Board. A motion was carried, made

by Rev. N. Summerbell, D. D., to amend by "Establishing a Board of Foreign Missions." It was subsequently decided to make the Board of Foreign Missions also a Board of Home Missions. The following ministers were appointed as said committee: Revs. I. C. Goff, N. J.; Eli Fay, N. Y.; E. Edmunds, Mass.; N. Summerbell, Ohio; Thomas Henry, Can.; Moses Kidder, Vt.; S. S. Kimball, Ill.; a committee of strong men.

The object and planning so far are worthy the admiration of angels. The great, longing, hungry soul of heathendom must surely now begin to throb with a new-born hope that some ray of gospel light will soon be thrown upon their long-darkened horizon by the Christian Church in America. But, alas! alas!

New York Convention.—At the end of another four years the Convention met in session in the City of New York, October, 1858. Rev. Eli Fay, Chairman of the Committee on Missionary Operations, was called upon to report. He reported that, "In consequence of ill health he had done nothing in the matter; and farther that he thought the Convention had appointed a committee to do that which they should have done themselves; that the Convention had appointed them without giving them any plan of operation, and, for the want of such plans, *nothing had been done*; that he had spoken to several to act as agents; and that no organization had taken place." Mr. Summerbell gave a minority report, stating that the Board was organized, Mr. Fay himself being the Secretary; but since the organization of the Board, he believed nothing had been done; and that he had no further duties, as, not being on the Board, his duties on the committee ceased when the Board was organized." ¹

¹ H. G. L., October 21, 1858.

Here the subject of missions seems to have been dropped. The educational, publication, and Sunday-school interests were discussed and planned for; a new constitution of seventeen articles was adopted, but the subject of missions is not included in one of them, nor in the entire session was there a step taken, so far as the records show, looking towards any systematic effort to obey the Lord's command to give the gospel to all the world.

Though the Convention took no action, the subject had not been lying entirely dormant during the past four years. In an article by Rev. D. E. Millard he says: "After a delay of nearly sixteen months we have, at length, the report of the committee appointed by the Convention at Cincinnati to constitute a Board of Home and Foreign Missions and to draft a constitution for the same." In this connection the Secretary further said, "Let us bring it before our churches, and advocate it in our periodicals, and thus endeavor to build up a Missionary Society in some measure commensurate with the demands of Christianity, and of the age in which we live." ²

Medway, N. Y.—Another quadrennium passes and in the minutes of The American Christian Convention held this year, 1862, at Medway, N. Y., not a word is recorded on the great theme of Christian missions. Has the star of hope, that the heathen world will ever receive any gospel of salvation through efforts of the Christian Church, indeed gone down to rise no more? No, no; it must not be! *It must not be!* This body of honest, earnest Christian ministers, churches, and conferences, that are now putting their hands to the educational and publishing enterprises of the church, will surely rise to still higher altitudes, and catch broader visions,—visions of the still greater enterprise of Christian missions, to which the other enterprises are essential accessories.

² H. G. L., April 3, 1856.

Meanwhile the missionary spirit is not dead nor entirely dormant, but is finding more or less expression by individuals, and by local conference and state missionary societies which are being organized.

Marshall, Michigan.—Another four years brings us to the memorable session of The American Christian Convention held in Marshall, Mich., October, 1866. At this session an amended constitution for the Convention is adopted, Article VII. of which provides for five departments: 1. Missionary; 2. Education; 3. Publishing; 4. Sabbath-school; 5. Treasury Department.

This is glorious! The clouds are again breaking! Rays of light are gleaming through! And, see the logical order, putting first things first. First, Missions; second, Education; third, Publishing. The putting of these enterprises in their proper relation to each other as to their importance can never be improved upon. The *first, missions*, giving the gospel and saving the world to Christ, should be regarded as the proper end and ultimate aim of all Christian enterprises.

Each of the five departments of the Convention was placed under the management of a secretary. Rev. David E. Millard was made Secretary of the Missionary Department.

What a responsibility! What an opportunity!

Oshawa, Canada.—Another four years and the Convention is in session in Oshawa, Canada, October, 1870, Rev. D. E. Millard, Mission Secretary, was unexpectedly hindered from attending, and no report of his work was given. Of that period Doctor Millard says: "I was in frequent correspondence with many pastors and churches, clerks of conferences, and official members of missionary societies; and whenever an opportunity served urged the importance of mission work upon our people." "It is

difficult," he says, "for people who were not on the battle line those days to get a true idea regarding the missionary sentiment, or lack of sentiment, that prevailed in a majority of our churches in those days. The chief obstacle in the way was the lack of interest in missions, and in some localities there was decided opposition to anything like *general* mission work. True, there were a few among us those days who had the real missionary fire in their hearts. But it was Home Missionary fire. Foreign Missions were for the larger denominations, not for us." ¹

At this Oshawa Convention another committee was appointed which made an enthusiastic report recommending the raising of ONE HUNDRED THOUSAND DOLLARS during the quadrennium for church extension purposes. "The Executive Committee of the Convention was authorized to execute the spirit of the report." But we find no record of any execution being done, or any part of the \$100,000 being raised.

* * * * *

To give some idea of the hold that the missionary sentiment had on some of our people in different sections of our Zion about this period, and of some of the plans that came to the front for local work, we submit the following, as one of the many that might be given.

In June, 1868, Rev. J. G. Bishop, who was at the time a resident minister in Iowa, was elected Secretary-Treasurer of the Missionary Department of the Iowa State Christian Conference. In October following, Secretary Bishop published in *The Herald of Gospel Liberty* the following appeal to the Sunday-schools of the Christian Churches of the state:

To the Christian Sunday-schools in Iowa.

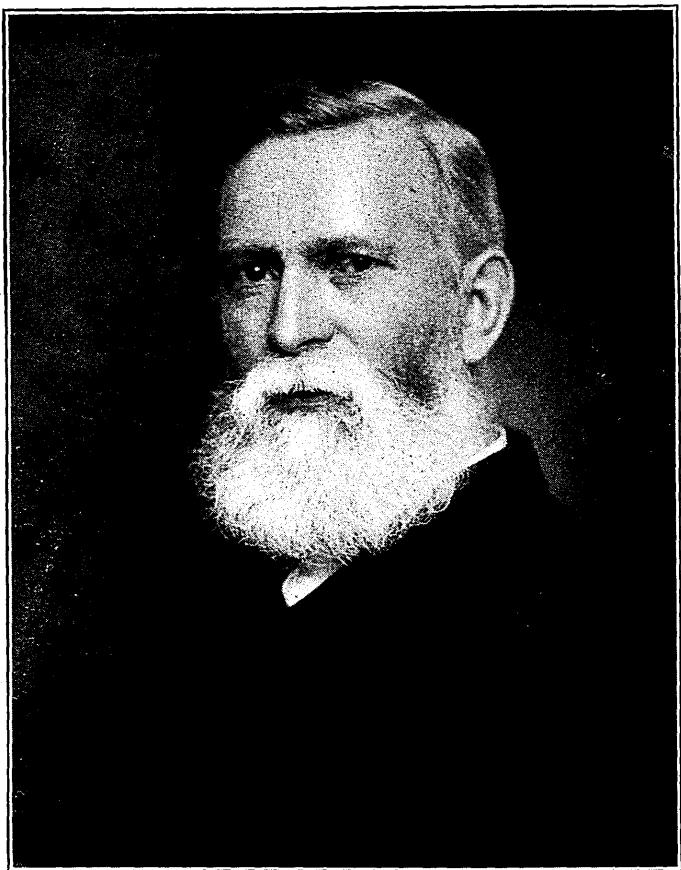
Dear Schools:—In the missionary report made to our conference last June it was recommended that all our Sunday-schools form juvenile missionary societies, and in that way raise all the money

¹ From a letter of Dr. Millard to the author.

they can for the benefit of our missionary cause. Three months of this year are gone. How many of our schools have engaged in this work? I *move* that the next Sunday after you see this, each superintendent take a vote of his school, forming it into a juvenile missionary society, and elect officers for three months, a president, secretary, treasurer, and two or three managers. A small box should be furnished each class, with the number or name of the class on it. The teacher to take charge of the box and pass it to each member of his or her class each Sunday for them to drop in their offerings. At the end of each month they may report, the secretary calling the name or the number of the class, to which they should respond by some member of the class passing the box to the secretary. He may then read the report of what each class has contributed, the sum total, etc. For the quarterly reports extra meetings may be held on Sunday evenings, connected with a concert, or otherwise interspersed with such exercises as may be interesting and profitable to the children. At these meetings the pastor and church should be present to encourage and help. Two scholars may then take a collection from the audience. The treasurer should forward the money each quarter to the Secretary of the Missionary Department of the State, who will acknowledge all receipts through *The Herald of Gospel Liberty*.¹

Yes, the spirit of missions is getting such a strong grip on some of our ministers that it must soon crystallize into some practical working form for a broader and larger work than has yet been undertaken.

¹ H. G. L., October 5, 1868.



J. P. WATSON, D. D.

CHAPTER V.

ENLARGEMENT—ORGANIZATION OF THE AMERICAN CHRISTIAN CHURCH EXTENSION SOCIETY

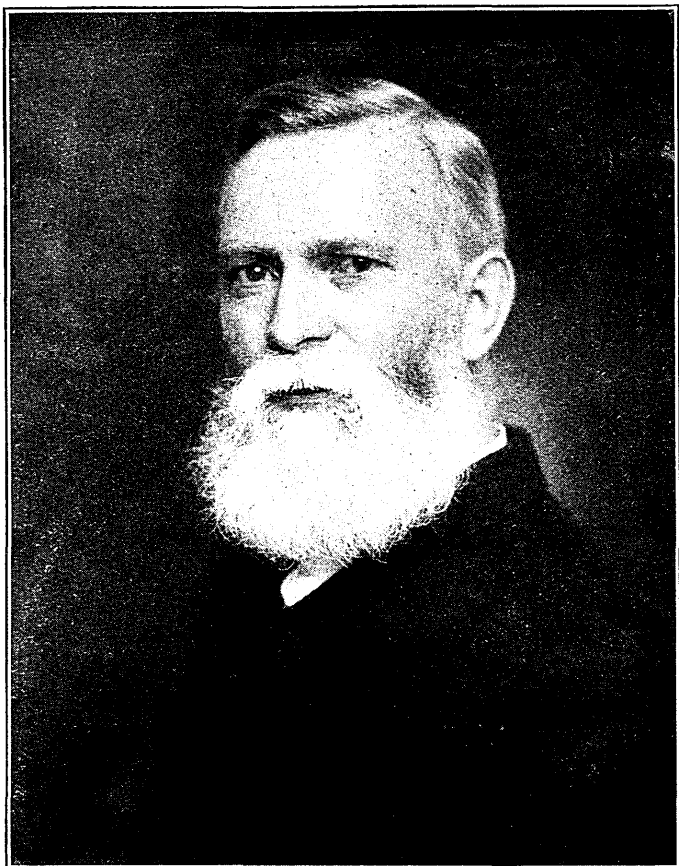
AS we have seen, down through the years of the century so far the foreign mission idea has taken hold of the minds and hearts of men and women here and there, and struggled for recognition. But as yet the home mission idea has had very decidedly the right of way. God's people must work according to the light and the convictions they have. The harder they work to extend the Lord's Kingdom in the home land, the faster will their visions broaden so they can see and feel for their brethren in heathen lands.

In June, 1872, at a special session of The American Christian Convention held at Troy, Ohio, a committee consisting of Revs. N. Summerbell, D. D.; J. P. Watson, D. D.; H. Y. Rush; A. R. Heath, and C. I. Deyo, was appointed and reported a plan for the organization of

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The Society was organized, a constitution adopted, and the following officers elected: President, Rev. I. H. Coe, New Bedford, Massachusetts; Corresponding Secretary, Rev. J. P. Watson, Troy, Ohio; Treasurer, Plowden Stephens, New York City; Executive Board, Revs. T. M. McWhinney, Peter McCullough, and H. Y. Rush.

Here was the practical beginning of the denomination's present form of organized missionary work. We say *practical beginning*: First, for although there had been various attempts made, resolutions passed, commit-



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Here was the practical beginning of the denomination's present form of organized missionary work. We say *practical beginning*: First, for although there had been various attempts made, resolutions passed, commit-

tees appointed, organizations effected with officers elected, it was not until now that in a national or general denominational sense efforts undertaken had proved practically effective in fruitful missionary work. And, second, this Society, with the various changes through which it has passed, is included in the present incorporation,—“The Mission Board of the Christian Church.”

With the organization of this national Church Extension Society, with the working plans adopted, and the man, Rev. J. P. Watson, D. D., Corresponding Secretary, behind it to push it, something was done, as may be seen from the following facts which we gather from Dr. Watson's report made to the Convention in its following session held at

Stanfordville, New York, October, 1874.—During the two and a quarter years since the Extension Society was organized thirty-three conferences and two State Associations had endorsed it; fifteen conferences and about sixty churches had taken memberships, and something over two hundred persons had taken life memberships in the Society by cash payments. The cash receipts for the twenty-seven months had been \$5,516. Besides this about \$1,200 in short time notes had been taken. (It is proper here to note the fact that the money raised during this period was mostly secured by Life Memberships at \$25 each. An appropriate and handsome membership certificate, 22 by 17 inches in size, was prepared and furnished each life member. The writer has had one of these certificates adorning his home from that period to the present time.) The appropriations for the work reached \$5,000. The Society had employed about twenty-five home missionaries, whose operations had extended through twelve states of the Union. Thirteen churches in different states, and several needy students in the Christian Biblical Institute, had received some aid.

Here was fruitage, good fruitage, that indicates for all time something as to what may be done in this great enterprise of missions, with proper organization and live forces to push the work, and especially when cheerful co-operation of the friends of the cause is given. Still it may not be expected that in the near future the same amount of revenue can be secured from the same constituency by the same plan—life memberships; *life* memberships for the same purpose are not repeated by the same persons. Missions is a continuous enterprise, requiring continuous or frequent contributions, and in large measure from the same persons.

At this session, Rev. D. E. Millard, Secretary of the Missionary Department, made a very interesting report. Though the department, as such, had done but little, the Secretary had made efforts to secure reports from local and state organizations. But except from the Secretary of the Missionary Department of the New York State Association, Rev. L. Coffin, and from the Secretary of The American Christian Church Extension Society, Rev. J. P. Watson, he had received no responses. Both these secretaries had made very full reports of the work done by the organizations which they represented. Secretary Coffin, of New York, reported missionary organizations in the various conferences of his state, some of which had done considerable work. The missionary department of the State Association had a permanent fund of \$3,000 and the Eastern (New York Eastern) Conference had a permanent fund of about \$7,000. Two sentences in Secretary Coffin's report give us in succinct form the plan and design of the missionary work of these local organizations at that period:

Our early churches were built up years ago by revival effort, and our present plan is to strengthen them by a continuance of such effort.

Our church extension efforts are to be, for the present, confined to the cities and large villages, where now we have very few churches.

Secretary Millard calls especial attention to Dr. Watson's report of the Church Extension Society, which he submitted. Some of the statistics indicating work and fruitage of the Society for the two and a quarter years of its existence appear in Dr. Watson's report as given above.

At this session Rev. D. E. Millard was re-elected Secretary of the Missionary and Church Extension Department of The American Christian Convention, and Dr. Watson was re-elected Secretary of The American Christian Church Extension Society, with Revs. Peter McCullough, H. Y. Rush, and T. M. McWhinney as executive board of the Extension Society.

CHAPTER VI.

UNION OF THE CHURCH EXTENSION SOCIETY AND THE MISSIONARY DEPARTMENT OF THE AMERICAN CHRISTIAN CONVENTION

WE will now leave The American Christian Church Extension Society, and the various conference, state, New England, and other local missionary societies, to perform the work in their various spheres of operation during this quadrennium as they may be led and have opportunity, and will hasten on to attend the session of the Convention at

Franklin, Ohio, October, 1878.—For the past twelve years the Christians have had the “Missionary and Church Extension Department of The American Christian Convention,” and for the past six years “The American Christian Church Extension Society;” in name, at least, two national home missionary societies. The former of these, in its organization and aims was as nearly faultless as could be expected for that period in the history of the church, but for the lack of efficient working plans and agencies, accomplished comparatively little practical missionary work.

The latter, the Extension Society, has succeeded better. The cash receipts of this society for the quadrennium just closed, as reported by its Secretary, Dr. Watson, were \$3,048.74. With this much good work had been done, as shown by the statistics submitted by the Secretary.

At this Convention, 1878, the Extension Society was merged with and has since been included and incorporated in the Missionary and Church Extension Department of the Convention, and Dr. Watson was elected Secretary of the Department.

Sections 8 and 9, of Article XI. of the amended Constitution of the Convention were made to read as follows:

This Convention shall elect, by ballot, four of its members, who shall with the Secretary of the Missionary and Church Extension Department, constitute a Board of Directors for said Department. It shall be the duty of this Board to elect of its own members a Secretary and Treasurer, and to manage with energy and prudence the interests of said Department. Said Board shall require of its treasurer good and sufficient bond for the faithful performance of his duties.

Jesse Demint, Revs. A. L. McKinney, S. A. Hutchinson, and J. B. Weston were elected members of the Board of Directors for the quadrennium.

THE CHILDREN'S MISSION

Immediately following the Franklin Convention Dr. Watson started what he called, and what soon became generally known, as the "Children's Mission," sometimes called "The Children's Dime Mission." His first appeal to the children for their dime contributions for missions was made in *The Herald of Gospel Liberty*, October 5, 1878. Miss Olive Williams, of Troy, Ohio, contributed the first dime.

The Children's Mission Column in the *Herald* was opened October 19, 1878, Miss Donna Murray, the little daughter of Dr. Murray, of Covington, Ohio, furnishing the first letter. In this column were printed weekly for twelve years—1140 consecutive issues—the children's letters that accompanied their dimes, with Secretary Watson's brief encouraging comments, as many persons now living will remember. In point of numbers these brief letters of the children with the Secretary's replies, ran up,

as he gave the number himself, to "about eleven thousand." Secretary Watson had marvelous success in enlisting the children and securing their dimes for missions. Of the results of the first week he wrote:

"In our first week's report we had \$1.50 from fourteen contributors. In the first week of November, 1878, one month from our call, Rev. Hugh Beardshear, of Nebraska, was appointed as our children's missionary. January 1, 1879, Rev. William Cole, of Kansas, entered the work as the second missionary. January 20, 1879, Rev. S. W. P. Richardson, of W. Va., as the third. May 1, 1879, Rev. J. W. Dofflemyre, of Va.,¹ the fourth, and on the same date Rev. J. W. Wellons, of N. C., the fifth. Five at the end of six months. December 15, 1882, we were carrying our largest force of Home Missionaries; twenty-five in fifteen states." (From a letter of Dr. Watson written in 1901.)

* * * * *

The children's department was a valuable auxiliary to the missionary enterprise. It did good work. It began with the beginners, the children, and in the Sunday-school, the beginners' department of the church. It had its educational influence on the young heart and life. Some of our most steady mission helpers of to-day received the beginnings of their interest by contributing their dimes and their letters in the "Watson Children's Mission" thirty years ago. Hundreds received their first missionary les-

¹ The author well remembers, while attending a session of the Central Virginia Conference on the banks of the Shenandoah River, about 1903, of seeing this same Brother Dofflemyre ride up on horseback; a large, well-proportioned, full-bearded man, sitting erect in his saddle, with a manly, kingly bearing that impressed me. And this impression was increased as with delight we listened to one of the conference Sunday sermons, which he was called on to preach. It was not a noisy wishy-washy, goody-goody sermon, but a plain, masterly, able, straight gospel sermon. And this after twenty-five years (from his first appointment as a home missionary), horseback riding through heat and cold, over the hills and mountains and valleys of Central Virginia, blowing the gospel trumpet, calling the people to the conquest of the Lord's Kingdom.

sons and interest in the Children's Mission. We had no "Glad Gleaners," "Young People's Missionary Societies" or "Mission Study Classes" in those days. One good thing about the Children's Mission was that the missionary teaching was always accompanied with the giving. For, after all, missionary teaching and missionary sentiment is practically worth to the cause what it crystallizes into money for the work. *It requires giving to seal the interest; and frequent giving to maintain the interest.* And, then, the offerings of the children, though small, being so many, ran the fund into the hundreds of dollars; these increased by the larger offerings of the grown-ups, soon ran the fund to thousands of dollars for missionary work. But, oh, how many of our older people have, down through these years, in relation to the missionary enterprise, persisted in *remaining* children—giving only of their dimes! It has seemed to be a Herculean task, requiring much time and effort, to get the missionary column of our denominational work raised above the dime basis.

We may here note the fact that so far the teaching, what there was of it, and the funds that were given through the Children's Mission, were confined to home missions, simply to conditions and work in our home country. Looking back from our present view-point, we can but wonder how it could be that as late as 1880 a great majority of our children, and many of our older people, knew not that there were heathen across the seas that needed the gospel. And this sad fact has had its bearing on the seemingly slow growth of the denomination's missionary work. Even to this day there are to be found churches, claiming to be Christian, that are averse to introducing into their Sunday-schools continuous and systematic missionary teaching and giving for missionary purposes.

CHILDREN'S DAY

During the year 1881 a few pastors, notably Rev. E. R. Wade, Rev. Elias Jones, and I think a few others, mostly in the State of New York, observed a "Children's Day" in their churches, but without any uniformity as to time or plan for financial results. At the session of the New York State Christian Association held at Carlisle, New York, in the early part of 1882, at which meeting the writer was present and participated, Children's Day was adopted, to be observed on the second Sunday of June. The Association, at the same time voted to memorialize The American Christian Convention to adopt it as a "Denominational Anniversary."

At the session of the Convention held in Albany, New York, the following October, 1882, the following action was taken :

Resolved, That we adopt the second Sunday in June as our Children's Day, and we do ask all of our ministers, churches, and Sunday-schools to unite in observing each recurring day, and that collections be taken for the Children's Mission.

Albany, N. Y., October, 1882.—On account of physical conditions Dr. Watson, Secretary of Missions, was not able to attend this session of the Convention. But he sent a lengthy and able quadrennial report which was presented to the Convention. From this report we readily conclude that in the field of home missionary activities, including state and conference societies in the various parts of our Zion, there had been greater activity with larger results than in any previous quadrennium. It was during this quadrennium that the Literary and Theological Seminary for the colored people South was launched and put well under way by Dr. Watson and the Children's Mission. This school has grown into what is so well known as Franklinton Christian College.

The Secretary's report says very little as to foreign missions, beyond the fact that "The foreign field, much to

the mortification of the brotherhood, has never been entered as yet, by chosen missionaries of this body." And, "Until the work is established," referring to the home work, "the formation of a foreign department may not be best;" but he did recommend that a Woman's Board of Foreign Missions be organized, which organization was not effected, however, at this session.

Dr. Watson was re-elected Secretary of the Missionary Department, and with him were associated Revs. C. W. Garrouette, Peter McCullough, O. T. Wyman, and E. Mudge, as the Board of Directors for the Department. Messrs. McCullough and Garrouette resigned before the close of the quadrennium, and Hon. H. D. Earnhart and Rev. W. T. Warbinton were elected for the unexpired term.

* * * * *

During the four years following the Albany Convention there was a very marked growth of missionary sentiment and missionary activity. A distinctly missionary department had been opened in *The Herald of Gospel Liberty*. More discussion had been given to the subject of foreign missions as well as home missions. Quite a number of missionary societies had been formed in local churches. And, largely, under the influence of Dr. Watson's *Herald* teachings and appeals, there had been a considerable start made in collecting a foreign mission fund, as well as enlarging the home work.

THE NEW BEDFORD CONVENTION

October, 1886, brings us to the New Bedford, Mass., session of the Convention. Two very important events marked this session which give it special emphasis in the history of the missionary work of the Christians. Of these we will speak in a later chapter wherein the foreign work will be considered in its relation to the general work.

That there had been a very perceptible increase of home mission activity, not only during the previous four years, but during the previous eight years, is clearly manifest by the following statistics which Secretary Watson gave in his report to the Convention:

	1878 to 1882	1882 to 1886
Average number of missionaries employed	15	22
Sermons preached	6467	12219
Family calls made	9170	23644
Meetings held	8150	14560
Conversions reported	1241	3400
Members received	1487	3819
Baptisms administered	363	838
Sabbath-schools organized	69	68
Churches organized	51	54
Sub. for church papers secured	163	731
Total cash receipts	\$6,129.83	\$10,904.48

The increase in cash receipts for this line of work was attributed in large measure to the observance of Children's Day. This day had then been observed for five consecutive years resulting in receipts as follows, stated in round numbers:

In 1882	\$ 750.00
In 1883	1,050.00
In 1884	1,150.00
In 1885	1,250.00
In 1886	1,650.00

This was a good commentary on the utility of Children's Day, as it was then observed, and was observed for several years later.

CHILDREN'S DAY PROGRAMS

Almost every year from 1882 to 1902 special programs were prepared for the observance of Children's Day. For the first one or two years they were prepared by Rev. Elias Jones; then for a number of years by Secretary Watson. In 1892 Rev. J. G. Bishop, who had succeeded Dr. Watson as Mission Secretary, commenced their preparation and publication, enlarging them in size to sixteen pages, including music, readings, recitations, dialogues,

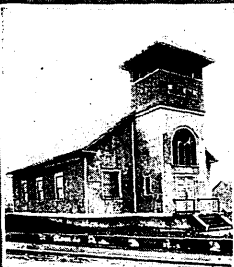
and addresses; always giving definite teachings on the day and the object of its observance—the creation and the cultivation of missionary sentiment and raising money for home missionary purposes. Children's Day, so far as it has been observed by the Christians, has always been in the interest of home missions.

For ten years Secretary Bishop, by the direction of the Board, continued the publication of the programs. For several years their sale not only paid the expense of their publication, but was a source of some revenue to the mission treasury. But the larger benefit was from the missionary teaching and inspiration thereby given. Whether wise, or otherwise, in 1902 the Board advised the discontinuance of the publication of the Children's Day programs. In the judgment of the Secretary there was some loss to the cause by their discontinuance at that time.

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At this New Bedford session Rev. J. P. Watson was re-elected Secretary of the Missionary Department, and with him were associated Revs. N. Summerbell, D. D., J. G. Bishop, E. A. DeVore, and W. T. Warbinton, as members of the Mission Board.





FIVE HOME MISSION CHURCHES

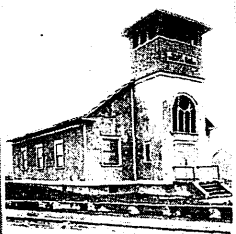
UPPER LEFT, WALNUT HILLS, DAYTON, OHIO.
 MIDDLE LEFT, DANVILLE, ILLINOIS.
 UPPER RIGHT, LYNN, MASSACHUSETTS.
 MIDDLE RIGHT, MEMORIAL TEMPLE, NORFOLK, VA.
 LOWER, MONTESANO, WASHINGTON.

CHAPTER VII.

CITY CHURCHES

IN another place mention is made of an increased effort on the part of the Mission Board to establish, or assist in establishing, churches in the cities and large towns as centers of population and influence. In no one direction, perhaps, are the substantial fruits of the denomination's home missionary work more manifest than along this particular line. In view of the importance of this feature of the work it may be proper to give, a little more in detail, some facts in relation to some of our city work. If in doing this the author should speak more fully of some points than of others, it is because he succeeded in obtaining fuller information of the one than of the other, or because of the limitation of space.

Bangor, Maine.—Bangor is a college town. The Christian Church is located in a residence section of the city. The church building was erected thirty years ago; and quite recently it has been repainted, frescoed, and carpeted. There is an enrollment of eighty to ninety members, although hardly half that number are reported as active resident members. The church has a Sunday-school and a Society of Christian Endeavor. The membership is composed mostly of laboring people, who feel able to pay but a small salary for preaching. The Mission Board has, for a time, been rendering some financial aid to the church in the hope that it may soon reach a self-supporting basis.



FIVE HOME MISSION CHURCHES
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CITY CHURCHES

IN another place mention is made of an increased effort on the part of the Mission Board to establish, or assist in establishing, churches in the cities and large towns as centers of population and influence. In no one direction, perhaps, are the substantial fruits of the denomination's home missionary work more manifest than along this particular line. In view of the importance of this feature of the work it may be proper to give, a little more in detail, some facts in relation to some of our city work. If in doing this the author should speak more fully of some points than of others, it is because he succeeded in obtaining fuller information of the one than of the other, or because of the limitation of space.

Bangor, Maine.—Bangor is a college town. The Christian Church is located in a residence section of the city. The church building was erected thirty years ago; and quite recently it has been repainted, frescoed, and carpeted. There is an enrollment of eighty to ninety members, although hardly half that number are reported as active resident members. The church has a Sunday-school and a Society of Christian Endeavor. The membership is composed mostly of laboring people, who feel able to pay but a small salary for preaching. The Mission Board has, for a time, been rendering some financial aid to the church in the hope that it may soon reach a self-supporting basis.

The First Christian Church of Laconia, New Hampshire.—This city of ten thousand people is beautiful for situation, on the lake shore among the hills.

The Christian Church here was an outgrowth, about 1890, of the First Methodist Episcopal Church of the city, under Rev. J. H. Haines, to whom the people were intensely loyal as their beloved pastor. For some years the church maintained an independent position. But coming to realize the great need that a church has for co-operation and fellowship with other churches, in October, 1893, the church united with the Merrimack Christian Conference. The pastor, an able minister and devout Christian, was received into the conference at the same time. Though it was never our privilege to meet Brother Haines in person, yet through correspondence in those days we learned to love him for his devout Christian spirit and faithful service.

One year later this faithful pastor was promoted to the better, the heavenly country, leaving the church to mourn their loss.

To this church the Board, some years ago, rendered some aid, more especially to assist them while they were struggling to provide themselves with a place for worship. As we remember it, they first purchased the old court house and fitted it up for a place of worship. Later they bought a good church building which they secured at a nominal figure in proportion to its real value, removed it onto their grounds and fitted it up. The estimated value of the property is about \$15,000.

About sixty-five families make this church their place of worship. Rev. A. H. Morrill, D. D., was pastor for several years. The church is now self-supporting, and the pastor's salary is paid weekly. A good church, good fruitage.

Lynn, Massachusetts.—This city of about eighty thousand population has two Christian Churches. The People's Christian Church and congregation, the second church, was built up, and the house of worship erected under the labors of Rev. A. A. Williams.

After the death of Pastor Williams, the congregation decreased considerably. With financial help from the Mission Board, Rev. H. J. Rhodes served as pastor from January, 1908, to January, 1910, in effort to re-gather the congregation and strengthen the church. Rev. P. S. Sailer succeeded Mr. Rhodes as pastor.

The church building is well located in a residential section of the city. The property, which recently has been deeded in trust to the Missionary Society of the New England Christian Convention, has no debt upon it and is valued at eight thousand dollars.

The personal sacrifice of Pastor Williams, and Sister Williams since his death, in regard to the property, justly merits this personal mention.

Brother Rhodes, when pastor, in speaking of the work, said: "The promising feature of our work is in the Bible School. While the church membership only represents six families, the Bible-school membership represents more than one hundred families. I have great faith in the future of the work without regard to my connection with it. This opinion is shared by many in the city."

One hundred families represented in the Sunday-school! What a field for work! What an opportunity for an evangelistic missionary pastor!

Boston, Massachusetts.—The missionary work that the Board has for several years assisted in doing in Boston, has been largely for the foreign population, mainly the Chinese and Syrians. Practically this is a foreign mission work in the home land, and has been largely in the

form of Sunday-school teaching. Some converts have been won to Christ and to membership in the church. It goes without saying that there is great opportunity and great need for Christian missionary work among the foreigners in our own country, especially in the cities along the Atlantic and Pacific coasts. As a body the Christians have done but little as yet in evangelizing the aliens in our midst. They will no doubt do more as they become able. This work first undertaken by the Christian Church in Boston, then assisted by the Mission Board, is a good beginning. This kind of work should appeal to our people for aid, as it is beginning to do, and to others of our churches that are situated in the midst of a foreign population, such as Haverhill, Massachusetts; Brooklyn, New York; and some other cities. The Christians' church property in Boston is said to be worth \$60,000.

Manchester, New Hampshire.—In this, the largest city in New Hampshire, the Christians have had a church for a number of years. For a few years past the church has labored under an embarrassment of debt, contracted in the erection of a new church building—a mistake which churches are so prone to make, over-reaching in building, making for themselves burdens that sometimes prove heavier than they can carry alone. In this case with some help that the Mission Board is rendering, it is hoped that the church will be able to lift its burden and go on with its much-needed Christian work in this city.

Binghamton, the "parlor city" of New York, is a city of about fifty thousand population. Our church was a beneficiary of the Mission Board, but has been self-supporting now for several years. The following ministers have served the church as pastors: A. J. Welton, M. W. Borthwick, T. V. Moore, Charles McGlaflin, H. J. Rhodes,

Edwin Morrell, E. K. McCord, E. D. Hammond, J. H. Shoultz, and O. I. Hathaway.

Erie, Pennsylvania.—The Christian Church in this fast-growing city of about seventy thousand souls was started by Rev. T. W. Howard, under the auspices of the Erie Conference. The General Mission Board contributed to its support for several years. The church was organized November 27, 1886, with seventeen charter members. A church building was erected in 1889, and a parsonage in 1890. The property is well “down town” in a wealthy community.

The church has the usual auxiliaries—Sunday-school, Young People’s Society of Christian Endeavor, Ladies’ Aid and Missionary societies. The following ministers have served as pastors: T. W. Howard, B. Mason, Myron Tyler, Henry Crampton, J. W. Bolton, A. B. Kendall, D. L. Chase, W. A. Leonard, and Orman T. Headley.

Columbus, Ohio.—It was under the joint labors of Revs. A. Dunlap, D. D., and Mills Harrod, both of whom lived in the city, that the Christian Church in Ohio’s capital city was inaugurated. The church was organized December 30, 1894, with fifty-four charter members. The congregation worshiped in a hall temporarily, then secured a church building on Fourth Avenue, which was repaired and used for a time. Opportunity offering, this building was disposed of, and a comparatively new building was secured about two blocks from the former, and on the same avenue. This is a modern building in style, with an auditorium forty-two by sixty feet, with alcove six by fifteen feet, a Sunday-school and Christian Endeavor room, twenty by twenty-six feet, which opens into the auditorium by folding doors, a parlor, library, and kitchen, with other accessory rooms, eight in all. The church has a pipe organ and other necessary furnishings.

The church now has a good working membership. Towards the financial support of the Columbus work, the Mission Board, the Ohio State Christian Association, and the Central Ohio Christian Conference have contributed. Rev. John S. Halfaker is the present pastor, under whose administration the church has reached a self-supporting basis.

Note.—The Columbus church enterprise has had struggles and difficulties to overcome, the worst of which was the employment of a young preacher, coming to us from another denomination, as mission pastor, who after failing to advance the enterprise himself, seemingly did what he could, by breeding strife and scattering the membership, to break it up—then went whence he came. He was followed by two good brethren, Revs. N. W. Crowell and G. A. Beebe, who did well in holding what was left, restoring fellowship and adding some new material to the "household of faith." These were succeeded by Rev. O. W. Powers for five years. During Dr. Powers' administration the present church building was secured, and in other ways the way was prepared for still larger growth.

Springfield, Ohio: The First Church Building.—Some persons I am sure will be interested in the following historical facts regarding our work in this Ohio city. In the record of the County Historical Society (Clark County), may be found the following:

In 1810, the Christians, then sometimes called New Lights, put up the first house of worship ever built in Springfield. This was accomplished largely under the patronage of Mr. Griffith Foos and a few others, from Kentucky. This house was twenty by thirty feet, was built of logs and situated on the west side of Mill Run, on Center Street. The subscriptions for this pioneer church edifice in Springfield consisted of part money, but mostly of dry goods, groceries, live stock, lumber, and labor. The organization, or whatever there was of it, lasted but fifteen years, and in 1825 the house for worshipping purposes was abandoned.

We saw in *The Herald of Gospel Liberty*, the issue of October 30, 1856, the statement that at the session of the Miami Ohio Christian Conference, which had just previously been held, a Conference Missionary Society was formed and one thousand dollars raised on the spot for missionary purposes, that Troy and Springfield were

designated as towns in which to begin work, and that certain ministers of the Conference were divided into groups of two to devote so much time each to the work. In a subsequent number of the *Herald* is a statement that in the following June, 1857, a Christian Church was organized in Springfield.

From the records of the Historical Society, referred to above, we are informed that in the "Spring of 1881, Rev. C. J. Jones, D. D., and Rev. Asa Coan, in view of renewing, or recommencing the work in Springfield, began a series of meetings in Black's Opera House, which soon eventuated in a church organization." With financial aid from the Ohio State Christian Association, and for several years from the General Mission Board, a church house was erected, which later was remodeled and improved. The congregation has been self-supporting now for a number of years. Since the beginning of 1911 preparations have been in progress for the erection of a new modern and commodious church building, which is to be styled the "N. Summerbell Memorial," in recognition, not only of valuable services to the denomination as preacher, editor, and author, but for his very helpful services to this church, at a time when they were so greatly needed. The church the most of the time has been favored with able and efficient ministerial service. The present able pastor is Rev. H. Russell Clem.

Dayton, Ohio, First Christian.—Though Dayton has for some time been considered as the Christians' denominational headquarters, their church here has never been so strong as in many other localities, though stronger now, perhaps, than at any previous period. The First Church has a few times during its history received small aid from mission funds, never very much, and nothing for a number of years past. A parsonage was provided a few years ago, and the congregation, with some outside help,

has erected a new and modern church building, which was finished and dedicated in October, 1911, as the "Watson Memorial," in recognition of the services of Rev. J. P. Watson, D. D., as editor of *The Herald of Gospel Liberty* and the denomination's Sunday-school literature, and his valuable labors in the earlier stages of the denomination's general missionary work.

Dayton, Crown Point.—Under the lead of Rev. F. G. Coffin, D. D., pastor of the First Church, a mission work was started in April, 1905, and a church was organized in June, 1906, at Crown Point, a suburb of Dayton. A very neat church building was soon provided for the congregation and dedicated free from debt. This church was supplied with preaching by the pastor of the First Church, who gave them one service each Sunday, besides other pastoral service, until September, 1911, since which time the church has had its own pastor, Rev. M. T. Morrill.

Dayton, Walnut Hills.—In July, 1907, an adult class, Class No. 11, of the Sunday-school of the First Church, with the assistance of the pastor and a few others, undertook a missionary work in the southeastern part of the city, three miles from the First Church. Small quarters which were available were hired, and a Sunday-school commenced with L. R. Townsend, a member of Class No. 11, as superintendent. Preaching services were soon added. The work grew, and in May, 1908, a church was organized. For some time the preaching services were conducted by different Christian ministers who were available. Much valuable service was also rendered by Miss Bettie Stephenson of Roanoke, Alabama, who spent a number of months in the city. In February, 1909, Rev. Pressley E. Zartmann was employed as regular pastor, although, with much other work, he is able to devote but

a part of his time to the church. The work is growing hopefully. They now have a church membership of one hundred seven, and a Sunday-school enrollment of about one hundred fifty. This work is located in an important and not over-churched part of the city. A neat chapel-like building was erected in 1911 and dedicated on November 5th. The property is estimated at \$6,000.00.

CHAPTER VIII.

CITY CHURCHES—CONTINUED

Coshocton, Ohio, is a thriving city of nearly ten thousand population. Our work here was inaugurated by the Mt. Vernon Ohio Conference, aided by the Mission Board. Rev. C. C. Jones was employed by the conference and put in charge the last of September, 1904, who immediately commenced a canvass for funds for a church building, the meanwhile holding services in the homes of the friends of the cause. The pastor and his helpers worked faithfully with characteristic *push*, as indicated by the fact that on June 30, 1905, about nine months from the time of beginning, a Christian Church was organized with fifty-five charter members, and two days later, July 2, their new and beautiful church building, costing about \$7,000, was dedicated. Church membership reported, 1912, eighty-five.

Lima, Ohio.—After consulting and looking over the ground with the writer, who was Mission Secretary at the time, Rev. G. B. Garner commenced Christian work in this city of thirty-three thousand, and in a short time a church with fifty charter members was organized. For the first two years and over the services were held in the assembly room of the Court House. On July 7, 1905, their newly-erected house was dedicated. The building has an auditorium, Sunday-school room, primary class room, and pastor's study, with basement under the entire building. The property is valued at \$12,000, and is located three blocks from the public square, and two blocks from the street-

cars, just out of the business part of the city, in a rapidly growing residence district.

Mr. Garner, under whose labors the church was organized and the building commenced, was succeeded as pastor by Rev. S. S. Newhouse, D. D., under whose administration the church building was finished and dedicated. Dr. Newhouse—being called to a professorship in the Christian Biblical Institute at Defiance, Ohio—was succeeded by Rev. John S. Halfaker, an efficient pastor. During the past few years the Lima church has had a remarkable growth. The membership has increased to something over five hundred, and the Sunday-school to nearly four hundred. Rev. E. D. Gilbert is the present pastor.

Piqua, Ohio.—The Christian Church in this city of about fifteen thousand is the direct result of a movement started by the Mission Board, with the hearty co-operation of several families of the Christians then living in the city.

In July, 1890, the Board set aside five hundred dollars for commencing a work in some city. A committee was appointed to investigate as to a promising field. In Richmond, Indiana, there were found about eighty persons who were or had been members of Christian Churches; but little interest was manifest, or effort made to improve the offered opportunity. The meanwhile, resident members at Piqua, Ohio, though not so many as at Richmond, bestirred themselves to secure the offer of the Mission Board.

Early in September, 1890, the Mission Secretary, with Rev. W. T. Warbinton, another member of the Board, accompanied by Rev. S. S. Newhouse, D. D., who was at the time available for the work, visited Piqua, and held an informal meeting with twenty-five local friends of the proposed enterprise, in the home of one of the brethren; the result of which was, the acceptance of Mr. Newhouse as missionary pastor, and the Board's proffered financial help,

with a pledge for about an equal amount on their part. Time for weekly services was secured in the Music Hall of the city. October 1, 1890, the chosen pastor began his work. November 30, 1890, the Christian Church was organized with one hundred fifteen charter members, Rev. D. A. Long, D. D., preaching the sermon.

The building enterprise—church and parsonage—was begun early in 1893, and on January 14, 1894, the Sunday-school departments were opened for occupancy, sermon by J. G. Bishop, at the time Mission Secretary.

The auditorium was afterward completed, and dedicated October 13, 1895, Dr. T. M. McWhinney preaching the sermon. The seating capacity of the audience room is four hundred, and of the Sunday-school room the same; total seating capacity, with extra chairs, about one thousand; this besides other class rooms and basement. The church, including parsonage, is rated at \$22,000, a low estimate. Dr. Newhouse continued as pastor of the church for seven years.

There was one feature of his work, the first few years, of which we make special mention, as it contains a suggestion for other ministers: the pastor's adult weekly Bible Class was conducted in the gymnasium of Music Hall, with an average attendance of forty. "From that class," Dr. Newhouse says, "the church membership was constantly increased. My records show that one hundred sixty-eight different persons were in the class one year or more. Many of the present members of the church came from that class."

Pastor Newhouse was succeeded by Rev. Geo. Hicks for a short time; he, by Rev. Horace Mann for several years; and he, by Rev. E. Morrell, D. D., for a few years. During this period the church had its discouragements and its encouragements. Dr. Morrell was succeeded by Rev. W. D. Samuel, D. D. During Dr. Samuel's pas-

torate the church was greatly revived; many souls were converted; repairs to the property were made; and the church membership increased to about five hundred. Piqua is now one of our best churches; a monument to the home missionary work of the Christians. Rev. W. J. Young is the present efficient pastor.

Defiance, Ohio.—The Christians had practically nothing in this city until about the beginning of the present century. The church enterprise was inaugurated by Dr. Latchaw, simultaneously with the reception by the Christians of Defiance College. The church was organized in 1903, with thirty-four charter members. The same year a church property was purchased of the Evangelical Association for the nominal sum of fifteen hundred dollars; and eight hundred dollars of improvements have since been added. Largely because of the need of a Christian Church in close proximity to this college of the Christians the Mission Board contributed one thousand dollars towards the purchase of the property, and contributed also towards the support of the church for about six years, until they felt able to carry the work without mission aid.

So far the pastorate of the church has been held jointly with the presidency or a professorship in the college. Such arrangement—while sometimes it may be the best that can be done for the time—seldom if ever proves to be best adapted for meeting the spiritual needs and building up a church in a city community. Human limitations are such as to render it practically impossible for any man to do full justice to two lines of work of such a nature and magnitude at the same time.

A NOTEWORTHY CASE

Marshall, Mich.—This church was organized in 1850, through missionary effort of the New England Mis-

sionary Society. In 1894 we found the church, which had been flourishing, was run down. Services of all kinds were suspended and the house closed; her light had seemingly gone out and her "candlestick" was about ready to be removed. In the autumn of this year, as Mission Secretary, we wrote to Rev. P. W. McReynolds, who was at the time a student in Hillsdale College, twenty miles from Marshall, asking him to go over to Marshall and investigate conditions. He went on a Friday afternoon, found that the church had been closed nearly a year and a half, and the people had lost all hope of the cause being re-organized. He spent Saturday in calling on the people who had once been members. He succeeded in getting about thirty out to the Sunday morning service. At the close of the service, he asked all those to remain who were interested in maintaining a Christian Church in Marshall. Only twelve remained. He asked them to show their interest by making a weekly subscription, the amount of which was just two dollars and fifty cents per week. With this, and some backing from the mission treasury to meet expenses going to and from college, he began giving his Saturdays and Sundays to the Marshall work. He began with a Junior Christian Endeavor Society, in which was developed the future officers of the church. During the college Christmas vacation the Mission Secretary assisted in evangelistic services, during which time a Sunday-school was organized, and a coming day of prosperity was still more strongly indicated.

Mr. McReynolds, now President of Defiance College, served the resuscitated church for seven years, during which time some \$1,400 was expended on the church property, and a parsonage was built at a cost of about \$3,000. Three hundred and sixty-five members were received into the church, a Young People's Christian Endeavor Society organized and maintained, with an average membership of

about seventy-five, and also a United Brotherhood with a membership of sixty to eighty, with a correspondingly prosperous Sunday-school. The attendance at the weekly prayer-meetings, after the first two years, was from sixty to one hundred.

This was good fruitage from a little wise missionary management and expenditure of missionary money, and a man of indomitable energy and perseverance to work it.

Muncie, Indiana.—The Christian Church in this rapidly growing city of thirty thousand or more was organized by Rev. J. R. Cortner, February 16, 1892, with thirty-two charter members. It reported, in 1912, a membership of one hundred five. It now has its second house of worship. The first, which was a temporary building, was displaced by the present one, a good brick structure containing seven rooms, and covering a corner lot, sixty by sixty-two feet, and costing \$13,000.

Among the pastors succeeding Rev. Mr. Cortner, were Revs. W. T. Warbinton, D. B. Atkinson, J. F. Burnett, D. D., W. Ernest Stockley, and J. A. Stover. It was during Dr. Burnett's pastorate of about six years that the present church building was erected. The Mission Board contributed for several years to the support of the Muncie work, until it became self-supporting.

Indianapolis, Indiana.—In a residence section of this capital city, Rev. J. M. Morris, a Christian minister, started a mission in a small way in 1901. A Christian Church was soon organized, and a church building, not very pretentious, was erected. The minister being a spirit-filled evangelistic preacher, people were drawn to the services; (*spiritually warm* services will draw even in the midst of the too commonly cold, commercial, selfish spirit of city life) and a good number of souls were converted

and entered the Lord's service. In the meantime the Mission Board rendered a small financial assistance.

The work grew and in 1909 a more commodious and modern church building and parsonage were secured, where the services are now being held. The Christians' work in Indianapolis is very hopeful of growing into still larger proportions.

In addition to the cities of Indianapolis and Muncie, the Board has assisted in the establishment of Christian Churches in Portland, Bluffton, and Lebanon, county seats, besides helping to strengthen the work in a few smaller towns in the State of Indiana.

Danville, Illinois.—The Christian Church in this city of forty thousand was organized by Rev. Robert Harris, assisted by Rev. J. Alexander Clapp, in 1895. The church is well located in a residential district of the city. A supposedly good brick church building was erected and dedicated in 1896, at a cost of \$5,000. Because of imperfect work in its construction it became necessary to take this building down. The lack of conscientious honesty on the part of church contractors resulted in great discouragement to the congregation. But revived courage and effort, supplemented by substantial financial aid from the Mission Board, resulted in the re-building of the house at a cost of \$5,000, besides material of the first building worked in, and it was dedicated January 31, 1904. This building was remodeled in 1911, at a cost of \$4,715, and now has nine separate apartments for the accommodation of the congregation in its different departments of work.

The following ministers have served the church as pastors: Robert Harris, Clarence Defur, G. D. Lawrence, E. D. Hammond, and H. G. Rowe, the present pastor, who is now in his fifth year. Present membership of the church, 188; Sunday-school enrollment, 240. The follow-

ing paragraph from a letter of the present pastor to the author is worthy of record:

"The church does not owe one dollar to any person. For over three years under our new financial plan we pay every cent we owe the last Wednesday evening in every month."

Urbana, Illinois.—Under the labors of Rev. Robert Harris, with small aid from the Mission Board, a church building was erected in this growing Illinois city in 1889. Later under the pastorate of Rev. G. D. Lawrence the building was remodeled, with the addition of a Sunday-school room.

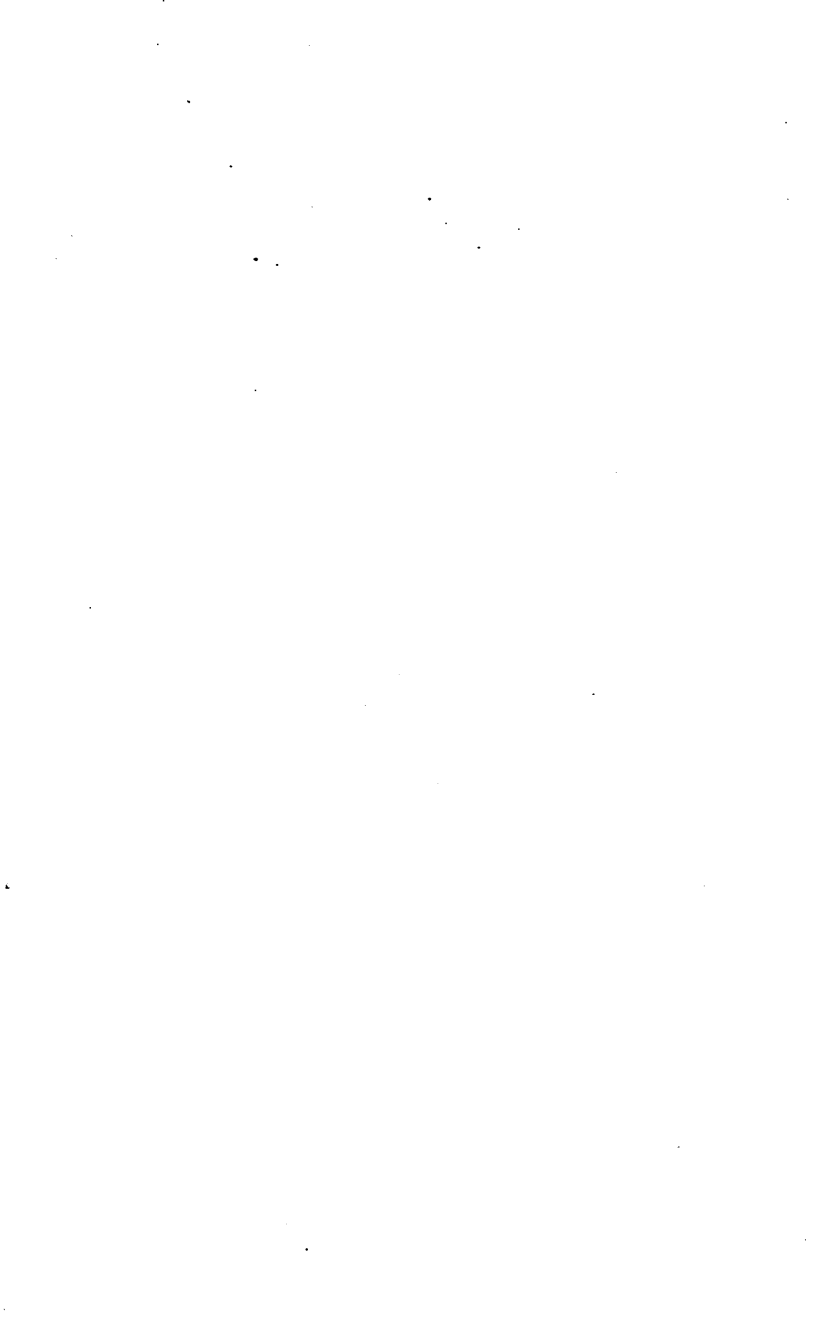
Under the pastorate of Rev. W. O. Hornbaker, which commenced in October, 1908, a new location, across the street from the former building was secured, the building on the ground moved to another part of the lot, and fitted up for a parsonage, and a new church building erected which is reported to be "modern in every respect and one of the best church buildings in the denomination." The church reports the following societies: Ladies' Societies No. 1 and No. 2; Grandmothers' Missionary Society; a Young Women's Christian Temperance Union; Senior and Junior Societies of Christian Endeavor; Sunday-school with its Cradle Roll, Home Department, Kindergarten, Knights of King Arthur, Queens of Avillion, The Wizards, and three adult Bible class organizations, and a Normal Class—all reported to be doing good work.

A church having within itself seventeen organized societies or departments of work, with good building equipment, certainly may be expected to accomplish much in meeting the Lord's design for His church—seeking and saving the lost and giving the whole gospel to the whole world.

Des Moines, Iowa.—The modern movement to establish a Christian Church or Churches in Iowa's capital city was commenced about the beginning of 1897. A church was organized by Rev. D. M. Helfenstein, D. D., November 7, same year. We cannot give the exact number of charter members, although we well remember that, when made acquainted with the facts, we thought it might have been wise to secure a larger constituency before organizing as a church in a city of the proportions of Des Moines. However the Mission Board took hold to help as the funds would permit.

A church building was purchased, on which some improvements have been made from time to time, and in which services have been maintained the most of the time till the present. The church has not always had a smooth sea and prosperous sailing.

Rev. W. A. Black was first pastor, but failing to receive an ample support he soon retired. He was followed by Revs. George C. Welker, T. E. Howard, W. E. Stockley, W. T. Boice, each serving but a short time. Rev. D. M. Helfenstein has been pastor now for several years. He has manifested courage and faith, and a willingness to sacrifice in effort to make the work a success. Under his labors the church is becoming a recognized spiritual force for the Lord's kingdom. He is hopeful for the Lord's cause, as represented by the Christians in Des Moines.



CHAPTER IX.

CITY CHURCHES—CONTINUED

GREATER NORFOLK

The Memorial Christian Temple.—For some years prior to 1899 the Christians had a church in Berkley, Va., then a suburban town, now a part of what is designated as Greater Norfolk. During the year 1889 a missionary enterprise was inaugurated by the Eastern Virginia Christian Conference, which resulted in the organization of a church in the city proper, with thirteen charter members. Steps were soon taken for the erection of a substantial modern church building. At the session of the Convention held in Marion, Indiana, October, 1890, a union was effected by the Christians, North, under The American Christian Convention, and the Christians, South, under the Southern Christian Convention, and the financial co-operation of the Mission Department was pledged to assist in the Norfolk church enterprise. The building was completed and dedicated in 1894, and in honor of the union effected at Marion in 1890 it was christened, "The Memorial Christian Temple." As many still remember, the quadrennial session of The American Christian Convention of 1902 was held in this building. The church was organized and the Temple erected under the labors of Rev. C. J. Jones, D. D., who was pastor for the first five years. Dr. Jones was succeeded by Rev. J. Pressley Barrett, D. D., who served as pastor for eight years. Membership reported in 1912, 344.

THE FIRST LIVING LINK

Under the influence of Dr. Barrett's consecrated life and faithful gospel preaching, such a degree of spiritual life was developed, and active missionary interest awakened, as to lead the church to desire and undertake to provide for the support of a missionary on the foreign field.

They undertook it! And—they did it!

In November of 1900 the church treasurer placed in the hand of the writer, at that time Mission Secretary-Treasurer, a check for \$1,000 for foreign missions.

The church having thus shown itself worthy, the Lord gave them a missionary from their own membership, and Rev. David P. Barrett, with his young wife, Eva O. Barrett, the following January, 1901, were sent to Porto Rico to help open the Christians' mission on that island.

The following year, 1902, their check was for \$1,303.67. The annual foreign missionary offering of the Memorial Christian Temple was maintained at about one thousand dollars for several years, and until the present she stands very near if not at the head of all the churches of the Christians in her offerings for Christian missions.

In this church has been verified the saying that "The light that shines the farthest from home shines the brightest nearer home." She has been giving influence and members for the organization of other churches. She has become the mother of churches, not only in Porto Rico, but in Norfolk and adjacent suburban territory.

As to the location of the Norfolk group of churches, all of which, except the Berkley Church, have received more or less aid from the Mission Board, consult the map.

Portsmouth, with a population of thirty thousand, lies just across the Elizabeth River from Norfolk, and is one of the group constituting Greater Norfolk. The Christian Church here was organized October 31, 1901,

with thirty charter members. Membership reported, in 1912, 188.

The first church building, which was provided for temporary use, is now succeeded by a new modern commodious building. The seating space of the auditorium is forty-five by fifty-one feet; to the side of the auditorium is a Sunday-school department with sixteen class rooms and an assembly room. The cost of the building was about \$26,000.

For the growing success of the Portsmouth work very much is due to the wide-awake, energetic, business managing of the pastor, Rev. J. W. Harrell.

South Norfolk.—This church is about two miles from the Memorial Temple, across the Eastern Branch of the Elizabeth River, and a mile and a half from the Portsmouth church. It was organized May 29, 1904. For about two years Sunday-school and preaching services were held in a schoolhouse. In June, 1906, the congregation commenced, and in November following completed, the building of their present church house, which is valued at \$3,500. Church membership, 1912, was reported as 104.

The Third, or Park Place Church, is about two miles nearly north of the Memorial Temple. The Third Church was organized September 8, 1907, with thirty charter members. February, 1910, the membership was fifty-four. The Sunday-school enrollment was about eighty. This Sunday-school raised during 1909 for all purposes nearly \$350. The secret of this, as we suspect, is that Dr. J. W. Manning is the superintendent. They have a well-located corner lot, one hundred feet square. On one side of the lot has been built a house for temporary use, valued at \$1,000. The house was built and paid for before the church was organized. In our judgment there were two

especially commendable features in this: when the church was organized, a church home had been provided, and—*paid for*. The church commenced free from a burden of debt. A great field for growing usefulness is open to this people. Membership reported in 1912, 108.

Lamberts Point.—The suburban church is two miles northwest from the Memorial Temple. They have a church building valued at \$2,500, with a small debt which they will soon be able to pay off. Church enrollment, seventy-three; Sunday-school, one hundred eighteen. In proportion to their means they contribute liberally to the cause of missions. Rev. W. H. Garman is the present pastor.

Rosemont Church.—This is farthest south of any of the group. As yet this church is not large in membership, but as a former pastor expressed it, "They can be counted on to stand by the work." Their contributions to missions the past two years have averaged within a fraction of \$4.00 per capita. Not many of our churches exceed this per capita, if indeed any equal it. Of course this church will *grow*.

Newport News.—Looking on the map northwest across the famous Hampton Roads, where the *Monitor* sank the *Merrimac* during the Civil War, we see Newport News, a city of twenty-five thousand. Here we have two Christian Churches that have grown up during the past few years, a church each for the white and for the colored people. Both have received small aid from the Mission Board, but both have been self-supporting almost from the beginning. Perhaps none of the whole group of nine churches have larger congregations than the colored church of Newport News, under the pastorate of Rev. S. A. Howell, Church membership, 431.

Aside from the Berkley and the Memorial Temple churches, all of this group have grown up within the last twelve years. In most, if not all, cases the Eastern Virginia Christian Conference has taken the initiative, and in every case, except Berkley, the Mission Board has rendered financial aid.

GREENSBORO, NORTH CAROLINA

Walker Avenue Church.—It was not far from the beginning of the year 1900 that the North Carolina and Virginia Christian Conference sent Rev. L. I. Cox, of Elon College, to Greensboro, to investigate as to the prospect of establishing a church or churches of the Christians in this city of about thirty-five thousand population. Mr. Cox soon found about twenty members of Christian Churches from other places resident in the city. Private and public meetings were held. Privilege was secured for holding afternoon services in the Friends' meeting house. Soon a Christian Church was organized with twenty-two charter members.

In less than six months from its organization the church had purchased and paid for a handsome corner building lot in "the very heart of the city" on which to erect a church building. The ground was deeded in fee simple to the Conference. With the deed went the proposition that the church would undertake to secure dollar for dollar with the Conference for a building fund. The building fund grew like magic.

A modern building of granite and red brick was erected. In September, 1902, the church, realizing that they needed a pastor for full time, employed Rev. L. F. Johnson, a young minister just graduated from Elon College. Although the church building was yet unfinished and had considerable debt upon it, the new pastor took hold of the work with faith and enthusiasm, and in addition

to successful pastoral work, pushed the building to completion. In August, 1908, Mr. Johnson resigned the Greensboro work, leaving the church with a membership of nearly two hundred, with a church building and furnishings worth about \$12,000. In June, 1909, the building was dedicated, *free of debt!* a fact which we think deserves special emphasis. True they seemed to wait some time for the day of dedication, but when the day came they could dedicate the house *to the Lord*, with no man holding a claim against it.

The Palm Street Church.—Soon after the Walker Avenue Church was well under way to success, the pastor, Rev. L. F. Johnson, commenced holding services in a hired room in a rapidly growing industrial section of the northern part of the city of Greensboro. Under the faithful labors of the preacher, with God's blessings, the work grew. During the second year a Christian Church was organized with twenty-four charter members, and a building lot was secured and paid for. With scarcely a break or check in the progress of the work, plans were laid, subscriptions were secured, which, with some help from the Mission Board and the North Carolina and Virginia Conference, resulted in the completion of a neat and substantial church building in 1908. The Palm Street Church, as we understand, is now supporting its own pastor, has a growing membership and congregation. Its Sunday-school is said to have the largest Baraca Class of any Sunday-school in the Southern Christian Convention.

Raleigh, North Carolina.—The Christians have a church in Raleigh, the capital city of North Carolina, and have had for thirty years or more. They have a good substantial church building, situated only a few blocks from the State Capitol. The writer attended a State

Sunday-school Convention here about the year 1888, and a few years later a session of the Southern Christian Convention that was held with this church. The Mission Board rendered a small amount of aid to this point, something over twenty years ago. And now, while the church is enlarging and rebuilding its property, the Board has voted an appropriation. The Christian Church in Raleigh, the capital city of North Carolina, therefore, is classed among the city churches that have received financial aid from the denomination's general home-mission fund.

COLUMBUS, GEORGIA

Columbus is on the Chattahoochee River, the dividing line between Georgia and Alabama, and has a population of about 23,000, but with Phoenix City and other adjoining towns on both sides of the river there are about 50,000 people.

Columbus First Church was organized in 1903 with fourteen charter members. They have a good church building, with an auditorium 26 by 50 feet, with two Sunday-school rooms 9 by 26 feet, all of which can be thrown into one auditorium. Cost about \$3,500. It was dedicated in 1904 free from debt. The church now reports a membership of about one hundred, with a good Sunday-school, and a very hopeful outlook for future usefulness.

Columbus, Rose Hill.—The Rose Hill work was commenced in the fall of 1907. A good brother, G. G. Jordan, proposed to give a nice lot on which to build, with a good cash subscription, with the understanding that the building should be of brick, to cost not less than \$4,000 and should be finished by July, 1909. Rev. H. W. Elder, who had the matter in charge, accepted the offer, signed the contract, and set himself about the task. The

building was erected and dedicated the first Sunday in June, 1909, one month within the time limit. The dedication was the first service held in connection with this new church. The auditorium is 34 by 56 feet; has a baptistry, choir loft, pastor's study, a Sunday-school department 22 by 46 feet, divided into class rooms. The building is seated with opera chairs of the best quality, and has a tower 56 feet high which is furnished with an excellent bell. The property is valued at \$10,000.

The church was organized in October, 1909, three months after the building was dedicated, with eighteen charter members. It has a good Sunday-school, with an increasing membership in both church and school. The present pastor, 1912, is Rev. W. L. Wells, who gives his whole time to the work.

This sketch would be too incomplete without some mention of the fact that the establishing of these two Christian Churches in Columbus, Ga., and the erection of the two buildings, is due in a very large measure to the influence, leadership, and persevering, self-sacrificing efforts of Rev. H. W. Elder, the Christians' noted "church builder" of the South. The word "self-sacrificing" in this case is full of meaning to Brother Elder. But his reward is sure.

CHAPTER X.

SOME OF THE THINGS ACCOMPLISHED

RECEIPTS FOR HOME MISSIONS

AS the publicity agencies, including *The Christian Missionary*, books, tracts, leaflets, and mite boxes, are carried for the benefit of both departments of the work, home and foreign missions, we have credited the receipts from these sources in equal parts to home and foreign.

We give the figures in the following tables by periods, that those who are interested to know may be able to see the gradual and steady growth of the missionary interest of the denomination, so far as that interest may be judged by the receipts; and is it not a pretty good standard by which to judge that interest?

The first period is the six years of The American Christian Church Extension Society, from 1872 until it was merged with the Missionary and Church Extension Department of The American Christian Convention in 1878. The receipts of this period were all for home missions, and almost entirely so for the next four years:

First period, 6 years	\$ 8,564.74
October, 1878, to October, 1882	6,129.86
October, 1882, to October, 1886	10,904.48
October, 1886, to October, 1890	16,953.18
October, 1890, to October, 1894	17,285.38
October, 1894, to October, 1898	20,968.46
October, 1898, to October, 1902	24,604.69
October, 1902, to October, 1906	34,301.29
October, 1906, to October, 1910	37,534.33
October, 1910, to October, 1912	20,766.99

Total for the 40 years\$198,013.20

Receipts by the Woman's Home Board.—The following figures present the amount of money raised by the Woman's Board for Home Missions, from the organization of the Board, October, 1890, to October, 1912, nearly all of which passed through the general mission treasury, and is included in the table given above:

October, 1890, to October, 1894	\$ 962.22
October, 1894, to October, 1898	916.38
October, 1898, to October, 1902	1,711.77
October, 1902, to October, 1906	3,686.25
October, 1906, to October, 1910	5,100.65
October, 1910, to October, 1912	2,833.81
	\$ 15,211.08

RECEIPTS FOR FOREIGN MISSIONS

It might seem more proper to reserve the table showing the receipts for the foreign work for that part of the book; still we will give it here, so if any care to study the tables together in their relation to each other they can the more readily do so:

To October, 1886, about 4 years	\$ 1,281.69
October, 1886, to October, 1890	7,019.38
October, 1890, to October, 1894	18,461.39
October, 1894, to October, 1898	21,272.90
October, 1898, to October, 1902	35,076.55
October, 1902, to October, 1906	50,675.23 ¹
October, 1906, to October, 1910	64,093.72
October, 1910, to October, 1912	45,339.51

Total for the 30 years\$243,220.37

In these tables everything is included that belongs to each department of the home and foreign work—sending and support of missionaries, mission schools, mission homes, church houses, etc.

Receipts by the Woman's Foreign Board.—The total receipts of the Woman's Board for Foreign Missions, from its organization, October, 1886, to October, 1912, twenty-six years, were \$40,653.07. The most of this passed

¹The fourth year of this quadrennium the funds raised for Porto Rico were credited to home missions.

through the treasury of the general Mission Board, and consequently is included in the general statement above.

PERMANENT OR ENDOWMENT FUNDS

In addition to the \$441,233.57 mentioned above for current use, there has been accumulated by various gifts and legacies a permanent fund of \$13,548.37, the interest or income of which is alone to be used in the work. Of this sum \$9,512.09 is to the credit of home missions and \$4,036.28 to the credit of foreign missions.

Two other facts we should call attention to before leaving this question of missionary finance:

1. The \$243,220.37 mentioned above includes very nearly all the money the Christian Church has contributed for foreign missions during the period mentioned. While individuals now and then contribute something for the foreign work of other boards, they are only exceptional cases. In the main all that our people contribute for foreign missions is sent through their own board; which of course is the right thing to do.

2. But the \$198,013.20 by no means represents the amount paid, or being paid for home missions. The New England Home and Foreign Missionary Society, the Home Mission Society of the Southern Christian Convention, besides State Associations and Conferences (and a number of local conferences have their organizations), raise and appropriate their funds themselves for work within their own bounds. These funds do not go through the treasury of the general Mission Board, and hence their amounts cannot be definitely known or included in our tabulation.

We mention the above facts to disabuse the mind of the hypercritical who, judging alone from the treasury statements of the general Mission Board, are disposed to think and claim that the foreign work is over-emphasized

to the detriment of the home, although the home work is the basis of the foreign. While, in the mind of the writer, comparing the *real needs* for missionary work in our own country and the non-Christian countries the latter far outbalance the former, yet we have scarcely a doubt that if we could secure and tabulate the facts as to the full amount of money that our people pay for missionary work in our own country, it would equal or exceed all we contribute for heathen countries. We do not believe that any of our most ardent advocates for missions abroad have any desire at all to neglect our full duty to missions of our own homeland.

* * * * *

But money itself can hardly be called fruitage or results of missionary labor; yet it is a primary and a very essential means to missionary work, and hence to the blessed results of missionary labor. Other things being equal, the more money the larger the results. While figures make dry reading to some people, yet others will be interested in the following, which indicate somewhat the labor and the results of the home missionary work under the general Mission Board during the past thirty-two years, on a few points only, so far as can be tabulated from the reports received. These figures we will give also by periods. When we bear in mind, as we should, the difficulty, we may even say the impossibility, of securing from so many workers full reports even on the few points here given—sermons, conversions, and members—we may readily conclude that the aggregate figures given fall far short of the maximum results. The statistics here given pertain to the home department alone.

LABORS—SERMONS PREACHED

1878 to 1886	8 years	18,686
1886 to 1890	4 years	12,172
1890 to 1894	4 years	13,862

1894 to 1898	4 years	11,203
1898 to 1902	4 years	9,270
1902 to 1906	4 years	9,168
1906 to 1910	4 years	9,336
1910 to 1912	2 years	4,981
Total		88,676

SPIRITUAL FRUITS—CONVERSIONS REPORTED

1878 to 1886	8 years	4,887
1890 to 1894	4 years	3,210
1894 to 1898	4 years	2,129
1898 to 1902	4 years	901
1902 to 1906	4 years	1,391
1906 to 1910	4 years	992
1910 to 1912	2 years	846
Total		14,356

FRUITS GATHERED—MEMBERS RECEIVED

1878 to 1886	8 years	5,306
1886 to 1890	4 years	2,998
1890 to 1894	4 years	3,469
1894 to 1898	4 years	2,605
1898 to 1902	4 years	1,171
1902 to 1906	4 years	1,630
1906 to 1910	4 years	1,407
1910 to 1912	2 years	1,033
Total		19,619

During these same years there were reported organized, under the labors of our home missionaries, 262 churches, 504 Sunday-schools, and two Christian conferences, the Western Washington and the Northwestern North Dakota.

But the maximum of spiritual fruits cannot be tabulated so as to be seen with the natural eye; they cannot be put in figures. If they could be put in figures they could not then be enumerated. More than 14,000 souls converted, and 19,600 gathered into the church! Yes, we can read these figures. But what is their full meaning? Analyze the figures; take them by units; weigh each

¹ The annual reports of the Missionary Secretary give statistics of Sunday-schools and some other points, but the three points tabulated above—sermons, conversions, and members—are deemed enough to give a fair idea of the labor bestowed and the immediate visible results.

unit separately in the scales of the meaning of Christ's words: "What is a man profited if he shall gain the whole world, and lose his own soul." (Matt. 16:26.) Now tell us: has the meager sum of money the Christians have contributed for missions been a waste? Rather ought it not to enkindle within us a holy passion to enlarge our gifts for the work?

Fruits are manifest in still other ways.

HOME MISSION POINTS WORKED

The following are *some* of the local points worked in the home field that have received more or less financial aid during the period from 1878 to 1912, from the practical beginning of the Christians' home missionary work under the Missionary Department of The American Christian Convention to and including 1912, thirty-two years. This list does not include work done by local conferences, State Conferences and Associations, and the New England and Southern Christian Conventions. We mention them in alphabetical order.

Canada, Province of Ontario—Drayton, Toronto (see further under City Churches).

Province of Saskatchewan—One missionary, Rev. L. D. Holaday, and one church, Swanson.

Colorado—Rifle and a few contiguous points. The work in this field was commenced by Rev. Thomas Howard, who was succeeded for a time by Rev. Clarence Defur, and he by Rev. E. T. Iseley. Mr. Iseley was on the field but a short time until he was called to "Come up higher" and rest from all earthly labor. Mr. Iseley was succeeded by Rev. Horace Mann¹ under whom the Rifle church became self-supporting, and erected a good substantial

¹Mr. Mann has retired from this pastorate. Dr. D. A. Long supplied the field for a time, Rev. Edwin Morrell, D. D., for a time, Rev. G. R. Hammond is the present pastor.

church building, which is deeded to the Mission Board in trust.

Georgia—Columbus, First and Rose Hill, Lagrange. This Columbus work was commenced and carried forward by Rev. H. W. Elder, the noted "church builder."

Indiana—Anderson, Burrows, Bluffton, Elkhart, Goshen, Indianapolis, Kokomo, Lebanon, Leesburg, Merom, Muncie, North Manchester, Portland, Redkey, Veedersburg, Winchester.

Illinois—Carmi, Danville, Henry, Lewistown, Louisville, Newton, Olney, Urbana, Wabash.

Idaho—A new work recently started by Rev. F. D. Hutton. One church, Pleasant Valley.

Iowa—Des Moines, Dakota City, Ferguson, Lake City, Lynnville, Moscow, Polk City.

Kansas—Burr Oak, Hutchinson, Lincoln, Matfield Green, Nickerson.

Maine—Bangor, Eastport, Mount Agamenticus.

Massachusetts—Boston, Fall River (Bogle Street), Lynn, New Bedford (Bonny Street and Spruce Street), Westport.

Michigan—Adams, Lexington, Marshall, Oxford, Romeo

Missouri—Rockport, Weaubleau.

Montana—Carlisle, Cowan.

New Jersey—Fairview, Frenchtown.

New York—Austerlitz, Barkersville, Binghamton, Harford Mills, Memphis, Newark, Petersburg, Ravena, Westbury, West Windsor.

Nebraska—Wayland.

New Hampshire—Belmont, Laconia, Manchester, Surrey.

North Dakota—Bantry, Denbigh, Saline, Surrey, with some contiguous points. The work in this part of the State was commenced by Rev. Mrs. Vina B. Wilgus, who organized the church at Surrey. Rev. Robert Harris and others have since assisted in the work, which has been organized into a conference—the Northwestern North Dakota Conference. A church has since been organized by Rev. J. W. Dudley at Williams, which has united with the conference.

Note.—By the mismanagement of a minister, intentional or otherwise, the church at Surrey has been lost to the Christians.

North Carolina—Durham, Cary (colored), Graham, Watson Chapel (colored), Greensboro, First and Second, Bishop Chapel (colored), Franklinton (colored), Fort Barnesville (colored), New Bern, Raleigh, West Raleigh (colored), Wesley Chapel (colored), Chapel Hill, seat of the State University.

Ohio—Columbus, Coshocton, Dayton (First Church, Crown Point, and Walnut Hills), Greenville, Jamestown, Lima, Langsville, New Carlisle, Osgood, Piqua, Ripley, Sidney, Springfield, Sylvania.

Pennsylvania—Bear Lake, Erie, Knoxville.

South Dakota—A work was started in this state in 1909 by Missionary J. C. Grafton, and by Miss Anna Helfenstein, who, in addition to school-teaching does some missionary work. Early in 1911 they had one church, Weta, and three Sunday-schools, at Weta, Pleasant View, and Puterbaugh.

Vermont—Belvidere.

Virginia—Elkton, Lamberts Point, Newport News (East End), Newport News (colored), Norfolk (Memorial

Temple, South Church, Third or Park Place), Portsmouth, Rosemont, Suffolk (colored).

Washington—Johns River, Markham, Montesano, and several other points. The work in this part of Washington was started by Rev. H. Fry, a veritable frontier home missionary, about the year 1898. He traveled considerably from place to place, mostly on foot, preaching the gospel as opportunity served, and largely at his own charges, as his mission allowance was small. If a church was to be built, the missionary, being a carpenter, did much of the work with his own hands. The pioneer preacher has been followed in the work by Revs. F. D. Hutton, A. J. Golden, and now by J. C. Grafton, who was transferred from South Dakota. The work in this part of the State has been organized into the Western Washington Conference. Besides the three ministers mentioned, who received mission aid, there are others now who are members of the conference.

Wisconsin—Beloit, Muckwa, New London, Sugar Bush, Maple Creek.

Indian Territory—For a few years small appropriations were voted to assist Rev. J. T. White as an evangelist on the Indian Territory. Under his labors much good was done by way of soul-saving and spirit-quicken- ing, but, in this case, so far as we know, little permanent fruit remains in the form of organized churches.

And we may say the same of Arkansas and Texas. A small amount of aid was rendered for a short time in each of these states, but so far as we know no visible fruits remain.

CONFERENCE AND EVANGELISTIC WORK

During the first several years the general Mission Board did considerable of its home missionary work

through the state and local conferences, making appropriations to these conferences to assist in sustaining state and conference evangelists in carrying forward evangelistic work. This accounts, largely, for the fact that during these years, in proportion to the amount of money expended, more conversions and members were reported than after the policy of a larger concentration upon cities and large towns was adopted.

Aid to Conferences.—During this period appropriations were made to the following conferences: Iowa State, Illinois Western, Kansas State, Michigan State, New England Convention, Northern Illinois and Wisconsin, Northern Kansas, Northern Missouri, Northern Arkansas, Osage Missouri, Rays Hill, Pa., Red River in Indian Territory, Southern Kansas, Southwestern Kansas, Southern Ohio, Texas Northern, Virginia Central, Washington, Western Illinois, West Virginia.

STATE AND CONFERENTIAL WORK

Before the organization and practical working of national societies—the Church Extension Society in 1872, and the Missionary Department of The American Christian Convention in 1878—the missionary work of the denomination was done by the New England Missionary Society, by State and Conference Societies, and by church and individual efforts. And since the organization of the national societies, down through the years considerable genuine local missionary work has been done, and is still being done, by these local societies, and by the Missionary Department of the Southern Christian Convention, as quite a number of the State and Conference, as well as the New England and Southern, societies still maintain their organizations and are more or less active. But as the space allotted for this work will not admit the tracing of the work of each of these societies, it has been our aim

to follow more closely the development and growth of the missionary sentiment and work, and especially for the past half century, under the denomination's general Missionary Department, or Mission Board.

It will be understood, therefore, that the statistics we give do not include all the fruitage of the home missionary work of the Christians. If all could be given, the statistics would be much larger, though nothing then to boast of, but more to be thankful for.

FRANKLINTON CHRISTIAN COLLEGE

One of the fruits of the Missionary Department of the Convention, one of salutary and far-reaching influence on the colored race of the South, was the starting and helping to establish the school for the colored people at Franklinton, North Carolina, which school has since developed into the "Franklinton Christian College." It was under the direction and fostering care of Rev. J. P. Watson, D. D., then Mission Secretary, that the school was commenced in 1881, Rev. Geo. Young, of New York, being the first principal. Dr. Watson's efforts, as to this school, were most heartily and practically seconded by our much-beloved and worthy Christian brother, J. E. Brush, of New York City. Brother Brush, from the time of the beginning of the enterprise until his tragic death some years later, was a friend, supporter, and efficient worker for the school. It is proper here to mention the fact that near the time of the commencement of the school, Rev. J. G. Wilson and his wife, Emily Wilson, gave to it in interest-bearing securities about \$3,000.

Not only was this school launched by the Missionary Department of the denomination, but for a number of years it received fostering care and financial aid from the Mission Board. For the past several years the school has been under the supervision of the Educational Board

of the denomination and a Board of Control. The main objects of the school have been to teach and train young men for the Christian ministry, and to prepare young men and women for teachers in the public schools. During the past thirty years this school has furnished "hundreds of the best equipped teachers in all the adjoining counties; and of the one hundred fifty colored ministers, ordained and unordained, of the three Colored Christian Conferences of Virginia and North Carolina, a number of the older ministers and a great majority of the middle-aged and younger ministers, are now, or have been, students in this college. At one time one church, situated seventy miles from Franklinton, had nine students in the school, the most of them preparing themselves for teachers."

The intellectual, moral, and spiritual purifying and uplifting forces that have, and are still, going out from this Christian College, which is an outgrowth and fruitage of the missionary work of the Christian Church, are beyond computation.

Those who may desire a fuller historical sketch of the school and its workings, are referred to an article by Rev. N. Del McReynolds, who was for a number of years President of the College, which article is printed in "The Centennial of Religious Journalism," edition of 1909, pp. 155-164.

CHAPTER XI.

WORKING POLICY OF THE MISSION BOARD 1886 TO 1912

THE working policy of the Mission Board has not been stereotyped but formative, developing as growing knowledge of the work and experience have indicated need for improvement.

From the beginning ministers, while receiving pay in any amount from home mission funds, have been designated as home missionaries. For some years from the beginning ministers frequently made application to the Mission Secretary for financial aid, either for local churches or for evangelistic work, and if the case was thought worthy by the Board, appropriations were voted, usually in small sums. However, the work was carried on, in large measure, through the conference and district societies, the appropriation being made to the conference to assist in the support of some specified point, or more often in the support of a conference evangelist for the whole or a part of the year. The amounts appropriated were usually small, ranging from \$25 to \$100, very seldom exceeding \$200 to one point or one missionary. In this way for a few thousand dollars the Mission Secretary was enabled to report twenty-five to thirty missionaries employed.

A large per cent. of the missionaries thus employed were, practically speaking, evangelists, doing evangelistic or revival work in various churches of their conference or state, always reporting to the Mission Secretary. Hence

the remarkably large field covered, and the large number of converts and members reported for the amount of money expended.

From the evangelistic or soul-saving view-point this policy is hard to improve upon. But as time passed the conviction seemed to grow upon the Mission Board, and upon the church generally, that a larger concentration of means and effort in establishing churches with church buildings in more of the important centers of population would result in more permanent fruitage than so large a diffusive policy, even though the immediate results might not tabulate so large. However, it has always been an aim of the Mission Board and its administrative officers to encourage the evangelistic spirit and aim in all lines of missionary work.

CLASSIFICATION OF WORK

The different lines of work that have in general been followed in the home field may be classified as follows:

1. In rendering aid in procuring and supporting pastors for churches already established, which, for some cause or causes, have become so weakened, and perhaps discouraged, as not to be able, or at least to feel themselves able, to provide for themselves; to help tide them over for a time, giving them a new opportunity to take on strength for their own self-support. Help has been given, not to any church that might apply, but to such as in the judgment of the Board (all the information possible having been secured) were good points, with a natural, present or prospective constituency, and with favorable prospects of permanency and self-support at a day not too distant. Much good has been done and quite a number of churches saved by the help rendered in this line of the work.

2. In helping to establish churches in the larger towns and cities, either by initiating new work or by helping to carry forward such work as might be already commenced.

The city is the center of population, of education, of politics, of commerce, and of religion, whether the Christian religion or non-Christian religions. The city is also the center of political, commercial, social, and moral corruption. Perhaps nine-tenths of all the meanness one can think of, and of all the gross depravity and moral pollution that drag men and women down to perdition, brood and hatch and have their home and center in the cities. Add to this the fact that the larger portion of the immense foreign population coming to American shores gravitates to the cities, and one can readily see both the need and opportunity for missionary work, for establishing Christian influences and Christian churches in the cities.

3. In what we may term pioneer or frontier work—pushing out into the newly settled portions of the country, and in new and growing towns and cities, especially of the South, the West, and southwestern and northwestern portions of the United States, and the western and southwestern portions of Canada. This is regarded as a very essential line of home missionary work, and one that is at this period presenting opportunities for Christian work and the establishment of Christian churches almost inconceivable, opportunities which, like the talents of the parable, if not improved are soon taken away.

4. In a small degree, in the erection of church buildings. Of necessity we are compelled to say “in a small degree.” The Christians, as yet, have no general fund raised especially for church building purposes. Such a fund is one of the long and sorely felt needs of the denomination. Still, as the “Church Extension” idea exists in

the constitutionally instructed duties of the Board they have felt at liberty in some very needy and important cases to make appropriations for church building purposes.

For further facts in relation to the various lines of work, see under head: "Fruits of Home Missionary Work."

THE MANUAL

For the first few years the Board had no written or printed rules or by-laws for its guidance in the transaction of business. The necessity for something of the kind becoming apparent, by-laws were prepared and adopted for both the home and the foreign work separately. These were amended or enlarged from time to time as the necessity seemed to indicate. These were superseded, in February, 1900, by a Manual covering both the home and the foreign lines of the work, which was prepared with great care by a special committee consisting of Mission Secretary J. G. Bishop, W. H. Denison, and M. T. Morrill, and adopted by the Board. This Manual, a booklet of thirty-six pages, including the Constitution, By-Laws, and Articles of Incorporation, with a few amendments that have since been made, contains the present general rules by which the Board is governed in carrying forward its work. A copy of this Manual is furnished any interested person on application.

BOARD AND COUNCIL MEETINGS

From 1886 to about 1893 the Board held two meetings annually, one in January and one in July. At these meetings appropriations were made, missionaries appointed, and other business done as might be demanded. But with the two meetings six months apart it was found that new or changing conditions frequently occurred *ad interim* that required action or decisions too weighty for the Mission Secretary alone; and the distance at which

some of the members lived made it too expensive to have a full Board meeting oftener. This led to a change of plans, namely, one annual Board meeting, ordinarily in October, and the formation of a "Mission Council," composed of the Mission Secretary and the two other members of the Board living nearest the office of the Secretary. This Council constitutes an Executive Committee which can, at small expense, be called together as often as necessary during the interim of the full Board meetings. After the enlargement of the Board in 1902 to nine members, the Mission Council was increased from three to five members.

In addition to the business done by the Board at its annual meetings, and during the interim by the Council (as per such authority as is given to it by the Board), questions of vital importance to the work are frequently submitted to the members of the Board by correspondence. One negative vote is sufficient to defeat any measure submitted by correspondence.

In these arrangements we think it may be seen that economy in administration has been consulted so far as it has seemed consistent with safety and efficiency of service.

INCORPORATION

Until 1899 the Missionary Department, though handling considerable funds, was not incorporated except as an included department of The American Christian Convention. Because of this the Board had difficulty as well as several hundred dollars expense in collecting two good-sized legacies, the legality of the incorporation being questioned. To avoid any further difficulty that might arise from this source the Convention at its session of 1898 authorized the Missionary and Church Extension Department to incorporate as a distinct body. Accordingly the

following year, July 11, 1899, the Department was duly incorporated according to the laws of the State of Ohio, with its headquarters at Dayton, Ohio, under the title or legal name of THE MISSION BOARD OF THE CHRISTIAN CHURCH. Since then in collecting legacies made to "The Mission Board of the Christian Church" no question arises as to the legality of its incorporation.

ENLARGEMENT OF THE BOARD

At the session of the Convention held at Norfolk, Va., October, 1902, in revising the Constitution relating to the Missionary Department, changes were made in the following particulars:

1. The number of persons constituting the board of directors, usually styled "The Mission Board," was increased from five to nine. It was thought that this would be an improvement, inasmuch as the work, and consequently the responsibility for its administration, was assuming larger proportions, it would increase the aggregate of the needed wisdom for administration and divide and so lessen the weight of individual responsibility; also that it would allow more sections of the country to be represented on the Board, and might thus facilitate an increased interest in the great cause of missions.

2. Up to this time, *i. e.*, from 1886 to 1902, the calls for the two annual missionary collections were issued by the Secretary of the Convention; the money from the churches was sent to him; then by him transmitted to the Treasurer of the Convention; then by the Secretary of the Convention drawn out of the treasury of the Convention, on the order of the President; and then, finally, transmitted to the mission treasurer—a round-about, unnecessarily expensive, and confusing way, confusing as it was natural for the contributors to wonder why the money they contributed for missions should not be sent

directly to the mission treasury. At this session of the Convention this matter was corrected and simplified. The whole management of the missionary work of the Convention, including the calls and collections, as well as the distribution of the funds, was placed in the hands of the Mission Board. Since that time the "calls" and "appeals" are made by the Mission Secretaries, and it is ordered that all mission funds be sent direct to the Mission Treasurer, who receipts for the same.

CHAPTER XII.

PERSONNEL OF THE MISSION BOARD FROM 1854 TO 1912

ALTHOUGH at the session of The American Christian Convention held at Marion, New York, in 1850, a committee was appointed to report on "The expediency of establishing a General Missionary Society," no society was formed or standing committee or board appointed. But at the session held in Cincinnati, Ohio, in 1854, on a motion of Rev. N. Summerbell, D. D., the organization of a "Board of Foreign and Home Missions" was authorized, and a committee consisting of Revs. I. C. Goff, Eli Fay, N. Summerbell, E. Edmunds, Thomas Henry, Moses Kidder, and S. S. Kimball was appointed to draft a constitution, make needful arrangements, organize the Board, etc.

At the next session, held in New York City, in 1858, Eli Fay, chairman of the committee, reported, giving various reasons why nothing had been done. N. Summerbell in a minority report stated that a Board had been organized of which Mr. Fay was Secretary, but that he failed to find record as to the names of other members of said Board.

The next eight years pass in almost total silence on the subject of missions, so far as the Convention is concerned. But the session held at

Marshall, Michigan, in 1866, adopted what is practically the Convention's present form of organization, with five departments each under a special secretary. Rev.

David E. Millard was made Secretary of the Missionary Department.

Passing over another six years with no Missionary Board we come to a called session held at *Troy, Ohio, in 1872*. At this session the "American Christian Church Extension Society" was organized with the following officers: President, Rev. I. H. Coe, Corresponding Secretary, Rev. J. P. Watson, D. D., Treasurer, Plowden Stephens.

At the next regular session, held at *Stanfordville, New York, in 1874*, for The American Christian Church Extension Society there were associated with Rev. J. P. Watson, Revs. Peter McCullough, H. Y. Rush, and T. M. McWhinney as an Executive Board.

At the regular session, held at *Franklin, Ohio, in 1878*, The American Christian Church Extension Society was merged with the Missionary Department of the Convention, which was thenceforward known as "The Missionary and Church Extension Department of The American Christian Convention." Revs. J. P. Watson, D. D., J. B. Weston, D. D., A. L. McKinney, S. A. Hutchinson, and Mr. Jesse Demint were constituted the Board of Directors.

At the Albany, New York, 1882 session Revs. J. P. Watson, D. D., Peter McCullough, C. W. Garrouette, O. T. Wyman, and E. Mudge were constituted the Board of Directors.

At the New Bedford, Mass., 1886 session Revs. J. P. Watson, D. D., N. Summerbell, D. D., E. A. Devore, D. D., W. T. Warbinton, and J. G. Bishop were made to constitute the Mission Board.

At the Marion, Ind., 1890 session, Revs. J. G. Bishop, W. T. Warbinton, Albert Dunlap, C. W. Choate, and Mrs. Emily K. Bishop were elected as the Mission Board; the first time a woman had been elected to a place on the

Mission Board. Mr. Bishop, who had just been made Secretary of the Department, consulted with his wife and they concluded that it would hardly be wise for one family to accept and assume two-fifths of the responsibility involved; and so on this account Mrs. Bishop declined to accept the appointment, and Dr. Watson was again placed on the Board. Later in the quadrennium Dr. Watson, on account of other official duties, resigned his membership on the Board, and Rev. L. J. Aldrich, D. D., was elected to the vacancy; Rev. C. W. Choate also resigned, and Rev. P. A. Canada was elected in his place.

At the Haverhill, Mass., 1894 session Revs. L. J. Aldrich, D. D., P. A. Canada, J. J. Summerbell, D. D., and John MacCalman were elected as members of the Board, with J. G. Bishop, Secretary of the Department.

The Newmarket, Ontario, 1898 session elected as members of the Board, Revs. J. J. Summerbell, D. D., John MacCalman, D. D., W. H. Denison, D. D., and Mrs. Ada O. Warbinton, with J. G. Bishop as Secretary of the Department. Near the close of the first year of this quadrennium Dr. Summerbell, on account of editorial duties, resigned his position on the Board, and Rev. J. P. Barrett, D. D., was elected to fill the vacancy; Rev. John MacCalman, on account of health conditions also resigned, and Rev. S. Q. Helfenstein, D. D., was elected, but not being able to attend the Board meeting, declined to accept, and Rev. M. T. Morrill, A. M., was elected to fill the vacancy.

The Norfolk, Va., 1902 session elected as members of the Board, Revs. J. G. Bishop, D. D., Secretary of the Department; W. H. Denison, D. D., J. P. Barrett, D. D., M. T. Morrill, Robert Harris, G. A. Conibear, Mrs. Hannah Stanley, Mr. George Worley, and Mr. A. S. Lynn. At this session the number constituting the Board was increased from five to nine.

As elected at Huntington, Ind., 1906 session: Revs. J. G. Bishop, D. D., W. H. Denison, D. D., M. D. Wolfe, P. S. Sailer, Mrs. Athella Howsare, A. B. At this session the new policy of two secretaries was adopted and Rev. O. W. Powers, D. D., was elected Secretary for Home Missions, and Rev. M. T. Morrill, A. M., Secretary for Foreign Missions.

As elected at Troy, Ohio, 1910 session: Revs. O. W. Powers, D. D., Secretary for Home Missions, M. T. Morrill, D. D., Secretary for Foreign Missions, with other members of the Board as follows: Revs. J. G. Bishop, D. D., W. H. Denison, D. D., W. P. Fletcher, A. B., M. D. Wolfe, Mrs. Athella Howsare, A. B., M. S. Campbell, and H. E. Clemm. Mr. Clemm declining to serve, Rev. F. G. Coffin, D. D., was elected by the Board to fill the vacancy.

CHAPTER XIII.

THE CHRISTIAN MISSIONARY

THE New Bedford Convention in 1886 gave new impetus to the Christians' missionary work. The Convention itself was better organized, with two annual collections for missions in all the churches arranged for, (Dr. J.J. Summerbell, the Secretary of the Convention, was the principal agent in bringing this about) ; the organization of a Woman's Board for Foreign Missions, with a decision to put a missionary in the field at the earliest possible date; and the field—Japan—chosen in which to begin. Following this, the importance of a better, or more general organization of the conferences and local churches for disseminating knowledge, creating interest and securing more funds for the work became more and more apparent. As a natural sequence the need for a distinctively missionary organ began to be felt. This feeling of want crystallized in the following resolution adopted by The American Christian Convention, held at Marion, Indiana, October, 1890:

We recommend that the Secretary of Missions be authorized and instructed to edit and publish a paper to be devoted to the interest of missionary work; but if this is not deemed practicable, that one number of the *Sunday School Herald* be made a missionary number.

It was at this session of the Convention that J. G. Bishop was made Secretary of the Missionary Department of the Convention. Now he is *authorized and instructed* to edit and publish a paper—a m-i-s-s-i-o-n-a-r-y paper!

There is not, nor has there been, anything of the kind in the denomination. The Secretary had had no experience and had very little knowledge of any of the work involved in the obligation.

But as the months passed and he grew into the work of the secretaryship, the needs for such a paper grew very emphatic in his own mind, until it became a *conviction* that pressed by day and by night that for the advancement of the missionary work of the denomination a missionary paper was a positive necessity. That others were feeling the same need was manifested by the following which was adopted by the New England Christian Convention in June, 1893:

WHEREAS, We deeply deplore the lack of missionary intelligence among our people, therefore,

Resolved, That we look anxiously forward to the time when a monthly paper of this description shall be published.

And the following adopted by the same body the following year:

Resolved, That in the opinion of this society, the time has come when there should be undertaken the publication of a Missionary Magazine, devoted to the work of missions in the departments of home and foreign.

Nor was it from New England alone that these appeals came, but from the Middle West as well. As a sample, one earnest woman worker, Miss Jennie Page, wrote us, "We so much need some medium of communication between our workers and societies. *Do give us a missionary paper, if it is not larger than your two hands.*"

The meanwhile the Mission Secretary had laid the matter before the Mission Board at three annual and semi-annual meetings of the Board before the necessary steps were taken for launching the enterprise. Finally at a Board meeting July, 1894, by the assistance of Dr. L. J. Aldrich, who was then a member of the Board, we succeeded in securing an appropriation by the Board of

\$50.00 to pay for publishing *one number*; with the quite well implied thought, "We will then see what we shall see!"

The Mission Secretary, with the assistance of Mrs. Bishop, who had been securing copies of the missionary magazines of the various denominations and had been studying and planning one for the Christians, proceeded to "edit and publish" the one authorized number. The issue was of three thousand copies bearing date October, 1894, in magazine form, sixteen pages, of matter $9\frac{1}{4}$ x 6 inches in size, bearing the name, "THE CHRISTIAN MISSIONARY." The first sentence of the magazine was Christ's marching orders to His church down through the ages:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Thus was launched the first distinctively missionary periodical or magazine published by the Christians.

FIRST EDITORIAL

As an indication of the purpose, spirit, and tone of the magazine, which we believe went far in giving it the marked success it has enjoyed, especially for the first several years of its history, we submit its first editorial, the first editorial that the new editor of the new paper ever wrote of any kind or for any paper.

SALUTATORY

When William Lloyd Garrison commenced the publication of the *Liberator* he began with the memorable words: "I am in earnest; I will not equivocate, I will not excuse, I will not retract a single inch, and I will be heard."

And he was heard. His soul was inspired by a great idea, that of liberating four million souls from political bondage and the untold wrongs which it imposed.

THE CHRISTIAN MISSIONARY comes on a still greater mission. It comes to represent the great benevolent idea that brought God's Son from heaven to earth,—our earth of sin, suffering, and death. The idea focalized in Gethsemane and on Calvary. This idea

finds its concrete expression in the standing commission Christ gave His church, "Go ye into all the world, and preach the gospel to every creature."

THE CHRISTIAN MISSIONARY is born of this commission, and the great needs both of the church and world for its fulfillment.

The world, the whole world, needs the gospel. Only the gospel furnishes the food that can satisfy the great hungry soul of humanity. The gospel only is the panacea for all the ills of this life. It alone can settle; and settle rightly, the great questions that concern human society. It alone can deliver, not a few millions from political bondage, but all the millions of earth from the power of Satan and the bondage of sin. It alone can cleanse, purify, and fit for heaven.

Scarcely less are the needs of the home church that she may be engaged, earnestly engaged, intelligently engaged in carrying out this last commission of her risen Lord. Propagation is essential to increase and continuance of life; and this is true in the spiritual as in the physical world. The church or denomination that ceases to propagate and grow will soon cease to be. Under the calcium light of this last decade of the nineteenth century it is simply a question of life or death with the home church whether she will engage in the work of missions obedient to the Savior's command. The grave question that confronts our churches to-day is the question of "*Extension or Extinction.*" Freighted with these convictions our humble magazine has come. Not to crowd any other enterprise nor to conflict with any other interest of the church, but as a medium to enlighten, to instruct, to counsel, to encourage, and to help evangelize and save the world.

The meanwhile we are conscious that these high and noble purposes can be met only as God's blessings attend. But with His blessings an ox-goad in the hands of Shamgar, or a simple rod in the hands of Moses becomes a great power.¹

At a special session of the Mission Board held soon after the issuance of the first number, on the motion of Dr. Aldrich, the continuance of the magazine was authorized; and this action was endorsed by the Convention which met the same month. The Convention four years later endorsed it as "The official missionary organ of the denomination."

The magazine was continued under its first editor and publisher for twelve years and two months, from October, 1894, to December, 1906;—until the Convention's new arrangement, in 1906, of two Mission Secretaries. When the change was made the editorship of the magazine

¹ Christian Missionary, Vol. 1, pp. 8.

was naturally transferred to the new secretaries, Dr. Powers and Dr. Morrill. By the division of labor, however, the larger part of the editorial labors have fallen upon the Foreign Secretary, Dr. Morrill.

Under its first management the circulation of *The Christian Missionary* gradually grew from nothing to about thirty-seven hundred, and it has grown in size from sixteen pages to thirty-six pages regular issues, with special numbers running as high as eighty-four pages,—January number, 1905.

SOME FEATURES OF THE MAGAZINE

The magazine once launched, much thought, prayer, and effort were put into the enterprise, not only to secure for it a reading constituency, but to make it genuinely helpful to its readers, patrons, and friends,—to give special information, plans, and suggestive helps for all the missionary organizations of the denomination, and especially the Woman's Missionary boards and societies; to give some information of the general missionary work of the world-field, and especially of the part the Christians should take and were trying to take in the work,—in view of creating missionary interest, inspiring activity in effort and liberality in giving for the cause of missions, home and foreign. Special emphasis was placed upon the importance of a *consecrated, Spirit-filled, prayerful life on the part of individual Christians*. Almost every issue of the magazine for some years made effort to inspire to, and give helps for, acquiring and maintaining these inestimable graces of mind and heart; knowing full well that without these, even missionary knowledge, as important as it is, does not, as a rule, go very far in securing funds and carrying forward successful missionary work.

A HELPFUL FACTOR

We feel sure that *The Christian Missionary* has proved to be a very helpful factor to the missionary work of the Christians. It has helped not only to keep our people informed, and in touch with our own missionary work, but has given them broader views of the great missionary enterprise in general. It has put us in sympathetic touch with the leading missionary workers of other denominations. It soon found its way, and frequently by solicitation, onto the exchange list of nearly all the leading missionary papers and magazines of the country, some of which have frequently quoted from its columns. It has had as subscribers members of other denominations who have written us that they got more help from ours than they did from their own missionary papers. This has been especially true with women who desired help for carrying forward their organized missionary work by its suggested plans and monthly programs prepared by Mrs. Bishop for missionary meetings, etc.

It was good cheer to the editor's heart sometimes when told by Christian ministers and others that they had received help from the Up-Lift Department of *The Christian Missionary* for their own Christian life along spiritual lines.

We think it proper for the author here to record the fact that in launching the magazine, and for the success that it has attained, especially under the author's administration, much credit is due to the foresight and constant assistance, given "without money and without price," of his wife, Emily K. Bishop; and to our foster daughter Rosa, now the wife of Rev. H. Russell Jay. It was our Rosa who had the principal charge of our Missionary Exhibit at the Christian's Second International Mission Conference which was held at Farmland, Ind., in 1904,

and at the session of The American Christian Convention held at Huntington, Ind., in 1906.

Much credit is also due Rev. Alva M. Kerr, who for a few years was office assistant to the Mission Secretary, and for two years, 1902-1904, had charge of the publication of the magazine; and to Mr. A. F. Chase who for two years, 1904-1906, rendered efficient clerical service in the Mission Rooms. Each of these brethren and Mrs. Bishop did field work as well. Credit belongs also to the helpful co-operation of the many mission-interested friends, both men and women, in the extension of its circulation and in furnishing matter for its pages. Among these were the associate editors for the Women's Department—Rev. Emily K. Bishop, for the Woman's Home, and Mrs. M. P. Jackson, Mrs. Achsah E. Weston, Rev. Ellen G. Gustin, and Mrs. Alice V. Morrill for the Woman's Foreign Department.

Under the supervision of its present editors, Drs. Morrill and Powers, *The Christian Missionary* has continued to be published and sent out monthly, a potent factor in giving publicity to the work, and in educating and creating sentiment for the promotion of the missionary interests of the denomination.

PART SECOND



FOREIGN MISSIONS

CHAPTER I.

SENTIMENT AND BEGINNINGS

REV. WILLIAM GUIREY was the first minister of the Christian Church who had done foreign missionary work. He traveled and preached in the town of Montego Bay, on the Island of Jamaica, in 1794. For this he was placed in a loathsome dungeon, and was finally transported to the United States. Here he joined the Christian Church in 1797. He was a very talented minister, and traveled much, preaching the gospel from Philadelphia, Pa., to the southern frontier of Georgia.¹ Having previously been a foreign missionary himself, it seems natural to infer that he possessed and disseminated something of the foreign missionary spirit near the very beginnings of the Christian Church in the South.

TWO COLORED MEN SENT TO LIBERIA AS MISSIONARIES

During the period when the Liberia colonization scheme was to some extent being worked in the South, we are told that a colored man was ordained by his white brethren and sent to Liberia to engage in missionary work.

Going north to New England, we find that in *The Herald of Gospel Liberty*, which was published by Elias Smith at Portsmouth, New Hampshire, Thursday evening, September 1, 1808, (the first distinctively religious newspaper published in the world), and in other religious papers published by the Christians during the early half of the nineteenth century, frequent references were made to the

¹ See MacClenny's *Life of James O'Kelly*, p. 130.

subject of foreign missions, and that facts relating to foreign missionary work carried on by other denominations were frequently published as items of news. These news items would have an educative influence on the minds of many, even though some of the editors and writers gave little evidence of possessing much of the foreign missionary spirit; indeed, there were those even among the ministry, who publicly opposed engaging in foreign missionary work.

As the eyes of the church were gradually opening to see the teachings of God's Word on this great subject, they began to see more and still more clearly that a Scripturally-enlightened missionary idea includes the whole world, Foreign Missions as well as Home Missions.

About the middle of the century the foreign missionary sentiment was crystallizing into missionary societies, in whole or in part foreign as well as home. Among the most prominent of these were the "New England Home and Foreign Missionary Society" organized in 1845, and a "Foreign and Home Mission Board" appointed at the Cincinnati session of The American Christian Convention held in October, 1854.

DR. HOLMES, MISSIONARY CANDIDATE

On the 19th of May, 1853, at a session of the New England Convention held in Portsmouth, New Hampshire, Rev. Thomas Holmes, our late Dr. Holmes, offered his services to go as missionary to Africa—to go when they should have one thousand dollars to commence with. During the year following there was an effort made to raise the thousand dollars. \$829.00 was subscribed and \$353.50 was paid in; and, says the Doctor, "There it ended." And what an ending! How much was involved in that ending no mortal can tell. Imagine, if you can, what the Christian Church might have done, and where as a

church she might have been to-day, if instead of that failure about sixty years ago, it had been a success; the thousand dollars raised; the missionary sent; the work opened in the Dark Continent, and followed up by a faithful and continuous co-operation of the home churches!

From the time Dr. Holmes offered his services as foreign missionary in 1853, we come on thirty years to 1883, and still find that in a practical way almost nothing has been done by the Christians to give the gospel to the heathen—some sentiment has been created, but not a missionary has been sent to the field.

But now the growing foreign mission sentiment is beginning to crystallize into more practical form for service. And a seemingly strange though significant coincidence is the fact that the buds for the subsequent fruit-bearing began in the same year with our brethren in the North and in the South, though at that time The American Christian Convention in the North and the Southern Christian Convention in the South were not co-operating, but stood as distinct bodies.

IN THE NORTH

Occasional articles had from time to time been written by different brethren favorable to the subject. During the year 1883, Rev. J. P. Watson, D. D., then Mission Secretary, wrote a series of articles which were published in *The Herald of Gospel Liberty*, on the subject of Foreign Missions, urging our people to take up the work. These articles were not without effect. They had a very profound influence on the writer of these lines, who, although from his first religious experience he had possessed somewhat of the missionary spirit, which manifested itself in efforts for conference home missionary work, yet he knew almost nothing of foreign missions and consequently had very little interest in them; but this series of articles by

Dr. Watson gave him a new vision and awakened a new impulse in his soul. Others were favorably impressed. The sentiment was growing. Money began to be offered for the work,

THE FIRST RECEIPT

being one dollar from Isaac Kay, M. D., of Springfield, Ohio. The following year contributions became frequent although in small amounts. In New England the sentiment was growing also. In the following summer, Rev. Ellen G. Gustin said:

I had for a long time been interested in the foreign missionary work of other people, but have recently been awakened to a sense of my responsibility, and the duty of my people in this important work for Christ. I preached my first foreign missionary sermon in which I made a thorough confession of my neglect and ignorance of Christ's will upon the subject.

In 1884, Secretary Watson urged the appointment of women Foreign Missionary Secretaries for the conferences. The following year there were appointed: Rev. Ellen G. Gustin for Massachusetts, Rev. Emily K. Bishop for New Jersey, Mrs. Kate M. Judy for Ohio, and Rev. Mary A. Strickland for Indiana.

IN THE SOUTH

Turning to the South, we find that on the second Sunday in April, 1883, the same year that Secretary Watson was writing his series of articles on Foreign Missions and that Dr. Kay contributed the first one dollar in the North, Rev. P. T. Klapp, of North Carolina, preached a sermon in which he spoke of the cannibalism and other horrible conditions of the people in heathen lands. At the close of this sermon, Rora Womack handed him thirty-five cents, which he said was all the money he had, saying: "If our people will not use it for the benefit of the heathen, I want you to give it to some denomination that will use it for them." This sermon and this thirty-five

cents constituted the first steps taken by the Christian Church in the South toward foreign missionary work. And this within about ten years of a century from the time the Christians had their origin in the South! Nearly ninety years and not a missionary sent by the Christians to the heathen, except the colored brother in an incidental way, a long time ago!

THE THIRTY-FIVE CENTS

Mr. Klapp says, "I took the thirty-five cents; I also took the rebuke, for I felt that we, as a people, had not taken and been obedient to the full commission, 'Go ye into all the world, and preach the gospel to every creature.'" His present problem was, what to do with the thirty-five cents. His solution was, "*Make this the beginning of a fund for foreign missionary work in the Christian Church,*" and ask God for divine direction. He then looked around to see if there were any that would be in sympathy with him in the movement. After some search he found three brethren, Revs. D. F. Jones, J. D. Wicker, and S. B. Klapp. He says, "We met occasionally and encouraged each other as we could. We took collections in view of commencing foreign missionary work." The night before the opening session of the North Carolina and Virginia Conference, November, 1883, three of these brethren, P. T. Klapp, S. B. Klapp, and D. F. Jones spent the night together. "The most of the night," Mr. Klapp says, "not on our beds in sleep, but on our knees in prayer; and in preparing a paper looking to the establishing of a mission in foreign lands."

The paper was read to the conference, presenting the claims of the foreign work, and regulations by which they should be governed in said work, such as appointing a Committee on Foreign Missions, and requesting the churches to raise special amounts the following year.

The speakers advocating the measure were J. D. Wicker, D. F. Jones, S. B. Klapp, and P. T. Klapp, who at the close of his address presented the conference with \$100.26, —to which the thirty-five cents had grown. Was the conference jubilant? Brother Klapp says, "We did not get so much as an encouraging look during this discussion from our leading ministerial brethren, much less a helping speech. It was characterized, in a censuring way, as a "new departure" that "would hinder the home mission work and other enterprises of the church." But before the adjournment of the conference, a Committee on Foreign Missions was appointed, and the churches of the conference were asked to make contributions for the work.¹

We have reason to devoutly thank God to-day, that by His Spirit He moved Rev. P. T. Klapp to preach that foreign missionary sermon; and moved the brother to contribute that THIRTY-FIVE CENTS; and the three brethren to spend that night in prayer and planning, and with courage to present the subject, and pleadingly prevail upon the conference to sanction the beginning of the work.

The seed sown has been bearing fruit ever since. The growth of the foreign missionary sentiment with our brethren in the South has kept pace with that of our people North, East, and West. They have heartily co-operated with the Mission Board of The American Christian Convention in their foreign work from its commencement.

* * * * *

In 1885 Secretary Watson, by articles in *The Herald of Gospel Liberty*, urged the immediate entrance into the foreign field, and Rev. O. W. Powers, then of New York, offered himself for the work. But a little later, on account of his wife's slender health, he declined. How-

¹ Christian Sun, December 6, 1894.

ever, he was the first candidate offering himself for the foreign work since Dr. Holmes, thirty-two years before.¹

FIRST APPOINTEE

January 1, 1886, Rev. Zenas A. Poste, then of Virginia, received an appointment by Secretary Watson as foreign missionary, the appointee to choose his field. Japan was chosen. Rev. Mr. Poste resigned his pastorate in Virginia, to prepare for his going. He spent some time visiting churches, raised some money for the work, and even held a few farewell meetings, expecting to go soon, as the Secretary was so urging. But during the spring and summer following the question of the union of the Christian and Free Baptist Churches, and especially in foreign missionary work, was being strongly agitated, and by some advocated. Several of the eastern brethren insisted that the going of the missionary should be deferred until that question was settled, as, if the union was effected, our missionary should go to India, where the Free Baptists were already doing missionary work. But the matter of the union was not meeting with enough general favor to make it practicable, so the question of sending the missionary was deferred to the meeting of the General Convention, the following October. Secretary Watson was not at all in sympathy with this delay.

During this interim with its uncertainties as to the field, Rev. Mr. Poste, the appointee, being advised by physicians that he should not risk his health in the climate of India, and because of the changes that had come into his life, resigned his appointment as missionary. His resignation was accepted, and he re-entered pastoral work with home churches.

¹ Watson's letter of 1901.

SEVEN STEPS FORWARD

We may briefly summarize some of the steps leading up to the memorable session of the Convention held at New Bedford, Massachusetts, October, 1886:

1. The gradual growth of the foreign missionary sentiment, especially during the last four or five decades.

2. The discussions, resolutions, and acts of local conferences, and larger bodies, such as the New England Christian Convention, the Southern Christian Convention, and The American Christian Convention, especially its sessions held at Marshall, Michigan, Cincinnati and Franklin, Ohio, and at Albany, New York, spoken of in previous chapters.

3. The favorable articles published from time to time in the church papers, especially Dr. Watson's writing during 1883 and later on.

4. The appointment, by Secretary Watson, of women missionary secretaries, as previously mentioned; and in addition, in response to his appeal, about fourteen local conferences had appointed women foreign mission secretaries. Among these we have the names of Mrs. Florence E. Howard, Miss Clara E. Rowell, Mrs. C. L. Jackson, Mrs. E. O. Couse, Mrs. Jennie Garland, Mrs. J. H. Barney, Mrs. J. N. Hess, Mrs. D. M. Shoemaker, Rev. Jennie Jones, Mrs. Emma Rasmussen, and Miss Maud Shenk. These have not been idle, but by organizing societies and in different ways have manifested a growing interest in the work.

5. The actual appointment of a missionary for the foreign field, which fact Secretary Watson used almost weekly in his writings in *The Herald*, and with good effect, in awakening interest and securing contributions.

6. Gathering into the mission treasury of \$1,281.69 with which to commence the work.

7. And now, as a climax, that wonderful historic report and appeal of Secretary Watson made to the New Bedford Convention, October, 1886.¹

Surely something more practical will now be done! And something more was done! These two things especially: First, the Mission Board was instructed and authorized by the Convention to send a missionary to the foreign field; and

JAPAN WAS CHOSEN THE FIELD

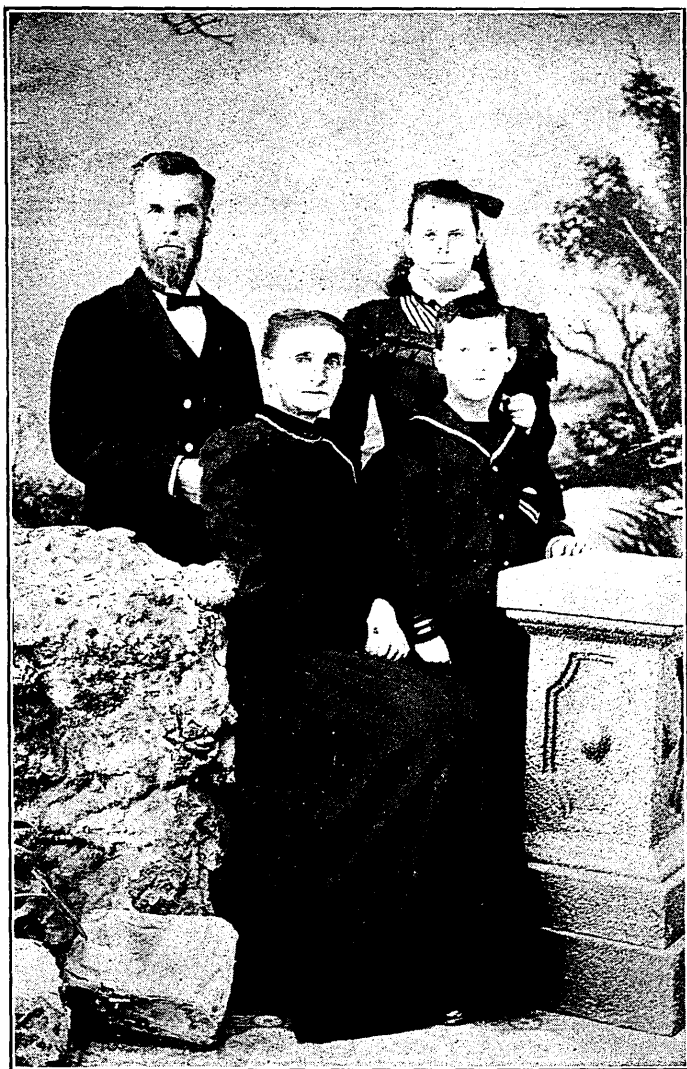
The proposition to engage jointly with the Free Baptists in missionary work in India was quite freely discussed in the Convention. But it was decided, for reasons, that it would not be best to form such an alliance. Attention was again turned toward Japan as being the most promising field in which to commence foreign work, and so it was decided by the Convention, to BEGIN, and to begin in JAPAN.

WOMAN'S FOREIGN BOARD ORGANIZED

Second: The other definitely practical step taken at this session was the organization of a national Woman's Board for Foreign Missions. This move had been recommended by Secretary Watson at the Albany Convention four years previous. It is now consummated. The Board is organized with twenty-five charter members, appointed by the Convention. This Board was soon after incorporated under the laws of the State of Massachusetts.

As to the Woman's Foreign Board and its work, see further in the chapter, "Our Women in the Missionary Enterprise," Chapter XVII.

¹ Quadrennial Book for 1886, by J. J. Summerbell, D. D., p. 133.



REV. D. F. JONES AND FAMILY

CHAPTER II.

THE CHRISTIANS' FIRST FOREIGN MISSIONARIES REV. DAVID F. AND AMELIA JONES

BIOGRAPHICAL

REV. D. F. JONES was born of pious parents in the city of London, England, January 6, 1849. His father was a wheelwright by trade. David attended the National School (and, as he says, had a fair education for those days), until the age of twelve when he left school to work with a goldsmith. Later he left this business and joined a shirt manufacturer and learned the shirt-cutting business. He worked at this business in London, and also after coming to the United States, in New York City and in Philadelphia. As to the business he says, "I had a good trade."

For the foundation of his religious character he attributes much to his godly mother, who supplemented her own religious teaching by sending him to Sunday-school and taking him to the Chapel services. He says, "I remember that when I was very young I loved the blessed Savior, but when about fourteen years of age I became very wicked."

He says, "Soon after this I was arrested by the truth, and after three years of varied experiences I found settled peace." While quite young he dedicated his life to Christ and to the work of a missionary.

With Moody.—While in Philadelphia he attended the meetings of Moody and Sankey. He had been a nominal church member for some time before he left England; now



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his heart was stirred by the great evangelist, and he longed to do service for his fellow men. He became active in personal work, his zeal and spirit being observed and directed by the evangelist. He gave up his secular employment, and labored with Mr. Moody until the close of the special services. Then with another young man, a singing co-worker, they

WENT SOUTH

to Warren County, North Carolina, to hold meetings, for he had heard that the South was in need of more gospel privileges. Here his co-worker soon deserted him, taking what money they had, for he, being the treasurer, "carried the bag and what was in it." David Jones now hired himself to a farmer, working in the fields by day, and preaching by night to the farm hands. His zeal and some other sterling qualities are shown by the following incident, as related by others.

The Preacher and the Farmer.—The preacher of the Christian Church in the neighborhood, Mt. Auburn, Rev. D. A. Long, D. D., came monthly. On his first visit he was approached by a brother who said, in a stage whisper, "Don't call on that young man in the back seat to pray! He's working in the fields here; preaches every night; exhorts the niggers as well as the whites! We don't know but what he will stir up an insurrection among them soon!" The preacher followed the advice but had a good talk with the suspicioned man after the service.

The next month, when the preacher came, it was found that the Englishman had gained favor in the community and some of the farm hands had been converted. The third month came and the owner of the farm had become a Christian. The fourth month Dr. Long, having become acquainted with, and interested in Mr. Jones, and having written to three different ministers in London, England,

received such favorable testimonials of him that he offered to open the way for him to enter the Graham High School or College (from which school Elon College is the outgrowth), which he and his brother, Rev. W. S. Long, D. D., were then conducting.

An Unexpected Testimonial.—When D. F. Jones was spoken to about going to college, he said he would gladly do so but for two reasons: He had not money to pay his way; and he had engaged his services for labor and could not think of leaving until his time was up, without the free consent of his employer. When his employer, who had been led to a joyful hope in Christ by Mr. Jones, was spoken to about letting him off he was delighted to do so, though he said, "I will lose the best man and the best hand I ever had, white or black. He's a small chubby fellow, but he is just the worthiest little Englishman we have ever heard of." Here is good foundation material for a missionary—*true Christian manhood.*

AT COLLEGE

With some financial aid by Dr. Long and some Mt. Auburn friends, D. F. Jones is soon in Graham College and hard at work. He is soon a leader in the Sunday-school and prayer-meetings, and joins the Biblical class of the North Carolina and Virginia Conference.

Assistant Station Agent.—The agent at Graham railroad station, desiring a thoroughly honest and reliable man to keep the station nights, asked Dr. Long if he knew of some one whom he could recommend for the position, who would be polite and courteous to passengers and see that there was no drinking or gambling about the premises. Dr. Long said, "I recommend D. F. Jones, a Biblical student. He studies nearly all night anyway; he is the man to fill the place." "But, Brother Dan," said the agent, "is it not a risky business to put a stranger in charge of

the ticket office, safe, key, etc., even if he is a Biblical student? It is always a dangerous thing to be handling other people's money." "How much money on an average do you leave in the depot at night?" "Between twenty-five and fifty dollars." "Then I'll go security for Jones; you board him and aid in educating a foreign missionary." The thing was settled. Mr. Jones slept in the depot nights, what opportunity he had for sleep, and pursued his studies in the college during the day.

During his school period he was frequently called on to supply at near-by churches, which he did to good acceptance and with special effectiveness in revival work. After finishing the course of study prescribed by the conference for ordination, he was ordained, after which he gave himself exclusively to the ministry as pastor of churches; and the work of the Lord prospered in his hands.

Two things he had kept steadily in view: (1) To return to London, England, and marry the woman whom he had left as his sweetheart some years before; and (2) to become a foreign missionary. After about three years of active ministerial work, he had saved enough money to enable him to realize the first desire of his heart. He returned to England, in 1882, and brought back with him his bride. He now had that which is better than rubies—a good wife.

AMELIA JONES

Mrs. Jones had been brought up in a good home and a religious atmosphere. Notwithstanding this, she had strong conviction of sin which led her to a believing trust in Christ as her personal Savior when she was seventeen years of age. After her conversion she gave herself much to Christian work. One who knew her well writes:

She at once became anxious about the salvation of others; both by prayer, by letters, and by word of testimony she was blessed of God to the good of others. . . . She spent much time

visiting in villages in the west of England and was used in winning souls to Christ.

Warm testimonials are given of her active and efficient helpfulness with her husband in his pastoral work in North Carolina, before they went to the mission field.

Mrs. Jones, before leaving England, had felt a call to go to the continent of Asia to tell the heathen of Christ and the way of salvation through Him. She now regarded her coming to America as a part of her journey thither. Amelia Jones was the first woman worker sent by the Christians to foreign lands as a missionary. When on the field she proved to be a "help meet" indeed with her husband in the work to which, evidently, the Lord had called them.

TO THE FIELD—BEGINNINGS OF THE WORK

The American Christian Convention at its New Bedford session in October, 1886, having authorized the commencement of foreign missionary work in Japan, and Rev. Z. A. Poste having declined the request to renew his application for re-appointment, the Mission Board looked for a man to send. The Southern Christian Convention, not feeling able to commence foreign missionary work of themselves, Rev. D. F. Jones was recommended for the work to the Mission Board of The American Christian Convention, which Board in November, 1886, placed Rev. David F. Jones and Amelia Jones under appointment to go to Japan as joint missionaries of both Conventions. Doubtless this step, and the results that soon followed, had much influence in bringing about the blessed UNION OF THE NORTHERN AND THE SOUTHERN CONVENTIONS about four years later.

* * * * *

Matters were arranged and a farewell meeting held in the Christian Church in Irvington, New Jersey. The missionaries sailed from New York City, January 7, 1887.

A long trip was before them. Had they a big wallet of money to start with? Let us see: The salary is fixed at \$350.00 (at the time it was supposed that living was cheap in Japan). There was tucked into the wallet, by the Southern Convention, \$425.00, and by The American Christian Convention Mission Board \$425.00, which equalled \$850.00. This to take Mr. Jones, his wife, and little daughter all the way to Japan, via England, nearly sixteen thousand miles, and then enable them to locate and start the Christians' mission. Cabin rooms and first-class fare on shipboard for nearly two months? Impossible! Talk about self-sacrificing HEROISM! Missionary annals, and our own first missionaries furnish that.

SAILED FROM ENGLAND

The missionaries, after visiting their friends for a time in England, sailed thence in the steamship *Monmouthshire*, March 19, by the way of Suez, reaching Yokohama, Japan, May 16, 1887, being out from London fifty-eight days.

Mr. Jones was a good correspondent. He wrote many letters, not only while *en route* but while in the service on the field, which were published in our home papers, and helped much in increasing missionary interest. Indeed this—the writing for the papers—has been done to a greater or less extent by all our missionaries that have since followed, with corresponding results.

Of the salary Mr. Jones wrote: "The amount, \$350.00, was very small; yet with the assurance that when once in Japan and at work, if more were needed, no doubt it would be furnished, we went forward, and the assurance given proved true."

GETTING LOCATED

It took the missionaries some time to decide just where to begin work and locate a mission. At this time

foreigners could not go or reside anywhere in Japan outside a treaty port, except on a "Travelers' Passport," and could not tarry any length of time on such passport, except when employed as a teacher, or otherwise, by the Japanese. Sometimes a teacher could secure the renewal of a passport. Our first missionaries were much hindered in getting around over the country in their work by this passport system. After consulting with other missionaries, they finally decided to go to

ISHINOMAKI

a city of nearly twenty thousand people, located on the seacoast at the mouth of Kitakamigawa, one of the largest rivers in Japan, about two hundred and fifty miles nearly north of Tokyo. Bidding adieu to the foreign family with whom they had found a home while tarrying in Yokohama, they proceeded to Ishinomaki. They traveled as far as they could by rail, about one hundred miles, thence by basha about fifty miles a day to a point from which they went inland a short distance to Sendai. Here they were cordially entertained by Dr. DeForest, a Congregational missionary. From Sendai they traveled thirty miles by jinrikishas to Ishinomaki.

They sailed from New York, January 7, 1887, and reached Ishinomaki, their chosen point for establishing a Christian mission, June 10, 1887.

RECEPTION

The missionaries met a cordial reception by the Japanese. Mr. Jones wrote:

The Town Secretary, the Superintendent of Education, and the second man of the bank called on us, paying their respects and entreating us to remain with them.

It is in place here to state that this was a favorable time for starting a Christian mission in Japan, as about this time the Japanese were especially friendly to the

incoming of Americans and Europeans, with their educational and other reform ideas; much more so than they were just a little later when the spirit of the slogan, "Japan for the Japanese," became quite general, increasing the obstacles to missionary work, which, as Mr. Jones says, "made the work harder and slower."

Mr. Jones' first communication to Secretary Watson from this place bears the following address: "Hanmachi, Ishinomaki Mura, Oshikagori, Rikujin, Miyagiken, Japan, June 10, 1887." We now address the same place simply, Ishinomaki, Japan. A house, Japanese of course, was secured for eight dollars per month, and the missionary family was soon settled. As the government would not allow them to live in the interior unless employed by the Japanese, he engaged to teach English one hour a day, five days in the week, for ten Mexican dollars per month. But he gave them to understand that his business there was for more than education, it was to preach the gospel and teach the people Christianity.

The missionaries at once commenced work. From three to five meetings weekly were soon inaugurated, and much encouragement soon followed in conversions and baptisms. In a little while they had several helpers, one of whom deserves special mention.

MR. TOSHIO OHTA

He was a young man of marked character and ability, and proved to be very useful to our Japan Mission for a number of years, until his health failed. His father was an ex-official, and his grandfather was the chief Shinto priest of the town. The family were descendants of the Samurai, the soldier or fighting class of feudal times. As a rule the men of this class were brave and fearless. "They formed the backbone of the ministry, navy, and police of Japan."

Mr. Ohta had a fair knowledge of the English language, as he had been a student of an American Baptist missionary in Sendai, where he had become much interested in the Christian religion, but had not been baptized. Mr. Jones says:

He came to me and wanted to help me, and without pay. To the last of his request I could not consent, but paid him a small wage. His heart was with us. He interpreted for me; visited with me; taught Mrs. Jones and myself the language, and was also my student in the things of God. Soon he was baptized in the river near the sea—*our first baptism in Japan.*

Until his health failed Mr. Ohta proved to be one of the most reliable and helpful native workers we have had in our Japan Mission. In addition to evangelistic, and a brief time to pastoral work, he served as interpreter, counselor, and helper to each of our missionaries in turn, as they went to the field. Of him Mr. Woodworth says:

He became the first convert and the first Christian preacher of our church in Japan. For about sixteen years he was always at the front in every aggressive movement until epilepsy made it impossible for him to continue in the active work.

Mr. Rhodes adds:

Toshio Ohta was serving me as interpreter when his father, who had been elected as president of a railroad company, offered him his private secretaryship at a salary of one hundred yen per month, with the privilege of doing Christian work when not engaged in the duties of his secretaryship. After taking three days to consider the offer he declined it. At the same time he was receiving ten yen from the mission for all his time.

He was my brother beloved; and my own devotion to my Lord seems mere chaff as compared to his whole-heartedness.

Conversions and baptisms soon became quite common. Within four months after the work was begun three helpers had joined Mr. Jones in his work from other churches. These came, as we learn from the missionary, mainly because they were led to look upon the Christian Church as a "Bible Church;" and its unsectarian principles appealed to them.

ICHINOSEKI

One of these was Mr. Tanno, formerly a local elder in the Dutch Reformed Church. It was through him that the work was opened at Ichinoseki, fifty miles by steamer up the river.

Another helper was Mr. Tsuda, the son of an old Samurai. He showed it in his earnestness. He came from the Methodists. We located him at Ichinoseki to look after the work at that post. He was a thorough Japanese and was soon in with the most influential people of the place. With him I visited the first and second judges of the prison, preaching to them. The wife of one of the judges came to our meetings. After a time Mr. Tsuda was succeeded by Mr. Ohta in the work at Ichinoseki.

CHIKUSA—WAKUYA

Another addition to the working force was Mr. Chikusa. He was soon located at Wakuya, seventeen miles a little west of north from Ishinomaki, where a preaching point had been established. Here by the good life he lived he soon won the confidence of the people and did much in preparing the way for a Christian Church in that town. Later Mr. Chikusa was for a number of years the local pastor of the church at Ishinomaki. Though still living, because of advanced age, he has voluntarily retired from active service.

Mr. Sakurai, a son-in-law of Mr. Chikusa, is the pastor at the time of this writing of the Wakuya parish.¹

WAKAYANAGI

Some time after beginning Christian work at Wakuya, a similar work was started at Wakayanagi, a town south of Ichinoseki, and west of the line of railroad now running

¹The writer assisted at the ordination of Mr. Sakurai during the second session of our Japan Christian Conference which was held in Tokyo, in early June, 1902.

north from Sendai. This led to the organization of a church.¹ In reference to this point Mr. Jones says: "One of my first Bible students became their preacher, and did good work. This young man was brought to Christ soon after my arrival in Japan. Our Bible class in English helped him as a school-teacher and in becoming a solid Christian, and later as a Christian worker."

FIRST SUNDAY-SCHOOL

The Christians' first Sunday-school and church in Japan were organized at Ishinomaki, the last Sunday in August, 1887, about three months after commencement of the work. Their first communion season was early in November following. Mr. Jones thus describes this service:

It was a special time of interest, seeing it was with the little Christian Church so recently formed with seven members. All the members were present but one, our beloved physician, who was absent on professional duty at the hospital. Besides these, there were two present from the Presbyterian Church of the place—the preacher and a Bible student. Besides the Christians there were present two children, an old gentleman, a judge, a bath proprietor, two school-teachers, and a young man of one of my Bible classes; in all sixteen persons. After a sermon, prayer, and singing, all the Christians present, some for the first time, partook of the emblems of our Lord's death in the first Christian Church in Ishinomaki. *It was a precious time, one long to be remembered.*

By February, funds having been furnished by the home Board, they had built a meeting-house, twenty-four by thirty-six feet; furnished with Japanese mats on the floor, on which most of the congregation sat; four rough seats and one chair. The pulpit was simply a platform raised a few inches high, with a table covered with a red cloth, and a pool (Americans call them baptistries) in which to baptize. The cost of the house was given as

¹ The writer has a very pleasant recollection of a reception and service which, in company with Mr. Fry, we enjoyed with the church at this place when visiting the Mission in 1902. This, perhaps, makes us the more sorrowful to record the fact that for lack of funds to carry the work this church was dropped from our Mission early in 1912.

yen 575, or \$145.00.¹ Small, cheap, and plain! Yes, but sufficient for the time and for a number of years afterwards. The plainness of the church house and its furnishings at that time was no drawback to a people who had very little vanity and pride to satisfy.

A FIRE PROVED HELPFUL FOR US

Mr. Jones says:

One evening a fire broke out in Ishinomaki, which burnt up a large part of the town. This gave us an opportunity to help. Our house lay off a little from the main part of the town with a small field lying between. Here many of the townspeople brought of their things, which they were able to save from the fire. In addition to what help I was able to render [fire departments with engines as we have them in this country were unknown in Japan at that time], Mrs. Jones served hot coffee and cake. We allowed the jailor to bring and keep his prisoners in our wood-house until the morning. These favors were appreciated and helped to give us favor with the people.

The church was dedicated February 9, 1888, Mr. Ohta giving the history of the church, and Mr. Jones the sermon, just eight months from the date of the missionaries' reaching the town. On the day of dedication, seven persons were baptized in the "new pool."

In connection with the church, Mr. Jones with his own **TITHE** money built a small native dwelling with an addition for the janitor or preacher. He afterwards sold this house to the Mission Board for one hundred dollars, that it might belong to the Mission, and then he donated this one hundred dollars (his own money) to the Mission Board to add to their permanent fund. On this one hundred dollars the mission treasury has been receiving interest every six months now for twenty-five years.

THREE LINES OF WORK

In general, foreign mission work is classed under three heads: evangelistic, educational, and medical. Medical missions, which are so greatly needed and which have

¹ The yen was worth more in American money then than now.

proved so great a blessing in most non-Christian countries, have not been worked much in Japan, for the reason that the civilization of Japan has furnished them a fairly intelligent medical profession. Consequently the Mission of the Christian Church has given no special attention to this line of work. But the evangelistic and educational lines have been worked conjointly from the beginning, to the extent that the opportunity, time, plant, equipment, money furnished, and ability of the workers have permitted.

Evangelistic.—Both Mr. and Mrs. Jones, being filled with the evangelistic spirit and being untiring workers themselves, succeeded in large measure in instilling, by the help of the Holy Spirit, the same spirit and zeal into their helpers whom the Lord had so soon given them. As early as January, after beginning, they reported that nearly every house in the city of Ishinomaki had been visited in view of finding out who had any desire to hear of Christ and His great salvation. Such persons were noted and revisited by their best workers, which resulted in a number of conversions and baptisms. Mrs. Jones and the wives of two of the native preachers, Mrs. Tsuda and Mrs. Ichikawa, were also much engaged in the work; and thus efforts to bring souls to a saving knowledge of Christ were constantly being put forth.

Educational.—Mr. Jones wrote:

During all this time [the sixteen months they had made their headquarters at Ishinomaki], I had kept my classes for our new preachers and Bible students, confining this part of my work mainly to the teaching of the truths of the Bible, and the principles of the Christian Church.

SUMMARY

The work of the Mission, and some of its results, for the first sixteen months after the missionaries came to the field may be briefly summarized as follows:

1. Just at this time conditions were as favorable for gospel work as could be expected in any new work in a

heathen land, as before explained. There was but little direct opposition and no real persecution of the missionaries.

2. The simplicity of the living of the missionaries, (in their every-day life they conformed to the customs of the natives in a much larger degree than most modern missionaries seem willing or able to do) and the manifest goodness and helpfulness of their lives soon won the confidence and good-will of the people.

3. Both evangelistic and educational work were begun at once, and pushed with vigor.

4. The building of a church house in Ishinomaki and a parsonage for the native pastor.

5. The organization of three Christian Churches, churches that were broad enough in their fellowship to accept all who have the mind and spirit of Jesus Christ with a willingness to engage in the service of His kingdom—at Ishinomaki, Wakuya, and Ichinoseki.

6. Connected with these three churches, twelve outstations were opened to which more or less frequent visits were made by the workers, for religious services: churches and outstations, fifteen in all, in which, as Mr. Jones wrote, a little gospel light had been reflected on the heathen midnight darkness, and a few of the people given a chance to learn something of the way of life. At two of these points, Christian Churches have since been organized, and other openings entered.

7. By the blessings of God they soon had to their aid several good and efficient (specially so for the time) native helpers and preachers to care for and carry on the work when the missionary removes to another locality.

Mr. and Mrs. Jones are now about to remove to Tokyo. They have been here sixteen months, from about the first

of June, 1887, to October, 1888. Ishinomaki, with the other churches and outposts opened in this field are now to be without a resident missionary for several years, the work to be carried on by the native Christians themselves, with the aid that may be given in two or more visits annually by a missionary from the capital two hundred fifty miles away. But with varied drawbacks and successes the work has been maintained and souls won from heathen darkness to the kingdom of Christ every year.

OUTGROWTH OF ISHINOMAKI CHURCH

The Ishinomaki church has the distinction, not only of being the first church established by the Christians in any heathen land, but, as said by Mr. McCord in 1908: "It has sent out into the Christian ministry eight of its young men, and one woman into Bible woman's work. Of these eight young men, five are still in the ministry, the sixth laid aside by sickness [Mr. Ohta who has since gone to his reward], the seventh temporarily out of the ministry, and only the eighth permanently turned aside for family reasons. Mr. Irokawa, now pastor of our Ishinomaki Church, is also a product of that very same church. When the church was organized he was a little heathen lad on his father's farm, but is now a most devoted, earnest, spirit-filled and successful pastor."

If nothing more had been done during the twenty-five years of our work in Japan than what we have already mentioned, would it not more than pay for all the work and money the home churches have put into it? Wouldn't it?

CHAPTER III.

THE BEGINNINGS IN TOKYO

ON account of the growing anti-foreign feeling on the part of the Japanese, and the pressure of some officials, Mr. Jones thought it necessary for him to remove to some treaty port. Though the school officials had secured for him a residence passport, he felt, and doubtless this feeling was God's leading, that the time had come for our work to start in Tokyo. So having sent Mr. Ichikawa, one of his most efficient helpers, in advance on a John the Baptist mission to prepare the way, with his family Mr. Jones removed to Tokyo, two hundred fifty miles south.

Their first meeting in Tokyo was held October 11, 1888, about seventy persons being present inside the building, with many outside.

With Mr. Jones' indefatigable energy the work was begun in this capital city of two million souls. Mrs. Jones, with her characteristic push and aggressiveness, soon got her line of the work well under way. Of this Mr. Jones wrote:

She put her whole heart into the work; rain, mud, and other obstacles stopped her not from trying to do her part. All this was a great help, for if we wanted to open a new work, she and her Bible women would go ahead, commence with the children and the women, and soon a door was open for preaching and other mission work. In this way a good part of our work in Tokyo was opened out.

The first preaching place was in Iigura, well towards the central part of the city. Here, on the 11th of Febru-

ary, 1889, the day on which the new Constitution given to Japan went into effect, the Christians'

FIRST CHURCH IN TOKYO

was organized with seventeen members, just four months from the time they held their first religious service in the city. Church officers were elected, and Mr. Jones was chosen as pastor for one year, although he says it was understood that Mr. Ichikawa, his native assistant, would do most of the preaching. So far as the writer knows, this was the first and the only time that one of the missionaries in a formal official way served a local mission church as pastor; the general policy being, when possible, native pastors for native churches; but in the capacity of missionary or mission superintendent, he is often, and usually of necessity, doing practical pastoral work.

Mr. Jones at the time gave a very interesting account, for our home papers, of the exercises of the organization of the Christians' first church in the capital city of the empire—the names of the six persons taking part, the order of services, singing, etc. As early as December, 1889, Missionary Jones had and reported four Sunday-schools in Tokyo.

In a short while, with material aid from the home Board, a church building was provided, with a tenement in which the keeper of the house (sexton) might reside. This arrangement was a necessity then for church buildings; it may be a necessity yet. This church was not large or pretentious in appearance, but it remained the Christians' central meeting place in the city until 1902, about fourteen years, when it was superseded by a new building (see cut) a few blocks from the first. The Mission Secretary, when visiting the work in Japan in 1902, attended services in the former house and was

present when ground was broken for the latter house—the present building.

From Iigura, the local name of the church, as a central point, Christian work was opened up at several points in the city and some of its suburbs. Among these are mentioned Hongo, near the University, Konda, Atusaka, and Shimbashi. A small body of believers which had been gathered by some other mission at Oji (at that time a suburb of some ten thousand souls, but now practically a part of the city), joined with the work inaugurated by Mr. Jones. This became the nucleus for the

CHRISTIAN CHURCH AT OJI

which was organized November 19, 1890, with eighteen members.

* * * * *

In March, 1889, Mr. Jones wrote:

During the month we felt that we must do more for our students, Bible women, and helpers. So we increased our classes from one to two a day, and in a little while to four a day, Mr. Ichikawa taking two classes, and I when in the city taking two. In addition we had two of our students, and sometimes others, taking extra lessons in another mission school in the city.

By these facts we, at the Mission Rooms, felt assured that our pioneer missionary, while not being able to do all that the needs demanded, yet saw and felt keenly the need for educational training for their native preachers and helpers, and was doing what he could at this early stage of the work to supply the need.

One of the most prominent characteristics of Mr. Jones' personal teaching of his student workers seems to have been, putting it in his quaint way, "to drill the Word of God into them," as a basis for Christian work. We wonder who, with all the wisdom of to-day, would venture

to suggest *what might have been a better course to be pursued by Mr. Jones under the conditions that obtained at that time and at that stage of the work?*

Why in So Many Places?—Do any wonder why the missionary so early opened gospel work at so many points, more than could probably be maintained by the missionaries and workers to follow? The explanation of his policy in so doing is couched in the following. He says:

We felt a responsibility to do what we could to give the people a chance to hear the gospel in the territory we thought our people might be able to hold. We intended, as far as possible, both for ourselves and the native workers, to follow up as quickly as possible with Sunday-schools and Christian churches for steady Christian work. Hence, as soon as practical we started churches in Ishinomaki, in Ichinoseki, Wakuya, in the Northern Field, and at Iigura and Oji in Tokyo; and around each of these at contiguous villages, altogether some fifteen outposts.

McCord's Testimony.—In a letter from Missionary McCord eighteen years after the period of which we have just written, who at the time he writes was Superintendent of the Northern Field, is this passage:

The more I get into the details of the work of the Northern Field, the more am I convinced that Brother Jones, in his early organization of the work, planned wisely and must have had a keen idea of the future development of the country. For convenience of getting to any of our churches from any given point, and for strategical importance as to location, he builded with a wisdom which the passing years are proving.

CHAPTER IV.

OUR SECOND MISSIONARY FAMILY TO JAPAN
REV. HARRY J. RHODES AND MRS. ALICE G. RHODES

BIOGRAPHICAL SKETCH

REV. H. J. RHODES was born in Lockwood, a suburb of Huddersfield, England, June 29, 1851, of poor parents who were operatives in the woolen mills of that famous city.

In 1855 he was brought with other children to this country and the home was set up near Gulf Mills, Pa., near Philadelphia. Owing to the hard times the family moved to Ward 22, Philadelphia, in the fall of 1861. April of 1862 the father died, and in May next the youngest child. The widowed mother, who came of sturdy Scotch stock, took up the task of rearing her brood of four, and so for ten years the oldest boy, Harry, was a mill operative.

He attended the Christian Biblical Institute, Stanfordville, N. Y., in 1871 and 1872, and Starkey Seminary in 1872-73. Then he became pastor of the West Shelby, N. Y., Christian Church, and was ordained September 12, 1873.

In 1877 he accepted the mission charge of churches in Finesville, Springtown, and Little York, New Jersey. December 31, 1876, he was married at West Shelby, N. Y., to Mary D. Phillips. His work was in New Jersey until 1883, when he went to the Christian Biblical Institute to take charge of the Students' Home and enter school for further studies. During the two years he was a student, he had charge of the Home, and served as acting pastor of the

church at Danbury, Conn. In 1885 he accepted the charge of the First Christian Church of Manchester, New Hampshire, and resigned that charge to accept the post of missionary to Japan in 1889.

ALICE GRIGGS RHODES

Was born in Lycoming County, Pennsylvania, January 6, 1854, of American parents, and always lived in Pennsylvania till her marriage. After her studies in a private and high school she took a course in Starkey Seminary, New York. She joined the church at twelve years of age, becoming a member of the Christian Church of Lewisburg, Pennsylvania. She was married, by Rev. Jacob Rodenbaugh, March 7, 1889, to Rev. H. J. Rhodes, and then went with her husband to Manchester, New Hampshire, going from there with her husband to the mission field.

ON THE FIELD

Our small force of workers in Japan must be reinforced and the growing missionary interest and increasing contributions of the home churches have made a reinforcement possible. Mr. and Mrs. Rhodes, having received the appointment and commission of the Mission Board, sailed from San Francisco, October 3, 1889. After a tempestuous voyage of nearly nineteen days, they landed safely at Yokohama, Japan. Mr. Rhodes wrote:

Rev. D. F. Jones and his interpreter met us at the Seaman's Mission in Yokohama and arranged for our going to Tokyo the next day. At a public reception in the Iigura meeting place I was much impressed by a prayer offered by Brother Koneko. He seemed so earnest and devout. Our public work began immediately. The first few days were spent in securing passports, employment, and a dwelling place.

Until the arrival of Mr. Rhodes, Mr. Jones had charge or oversight of all lines of the work that had been inau-

gured. On Mr. Rhodes' arrival, Mr. Jones was pleased to place the educational department of the work in his hands, while he and Mrs. Jones took almost the entire charge of the other lines of the work. Mr. Rhodes being able to devote more time to his special department, soon succeeded in better organizing and systematizing the Training School for the workers and prospective workers. Of his early work he wrote:

The work was charming to me, and the studious spirit of the men and women was an inspiration to do the best. The school day began at 8 a. m., and closed at 4 p. m., with an hour for "tiffin." The studies included Exegesis, Bible History, Theology, General History, Preaching, Music, English, and Geography. Shortly after this I was invited by the Executive Committee of the Canadian Mission to take charge of the vocal music in their Boys' School. As this required only a few minutes in the opening exercises of school and one hour a week for instruction I took the place in connection with my school work.

AN ODD SELECTION

As illustrating the Japanese disposition to take up difficult problems the following is apropos: While arranging a course of study I asked the students what books we should take up for exegetical work. They agreed that the "Book of Job" was the most difficult book of the Old Testament to understand, and in the New Testament the "Epistle to the Romans." We took up these studies and I can assure you that one member of the group had to do some strenuous work in preparation for the class meetings. Perhaps this is a good place to say that our method of class work was the quiz, not the recitation. Every three weeks we had written examinations, and the standing was rated by the examinations. During a large part of the time one evening each week was given to teaching the people to sing, at the *Ligura* preaching place. Several of the workers were good writers and made large charts of the hymns and from these we taught the people to sing. Prayer-meetings were conducted at nearly all points on some evening every week.

The missionaries divided the preaching so as to equalize the work as much as possible. Mrs. Jones and Mrs. Rhodes planned the women's work so as to use the same interpreter for a time, and later each had her own helper and practically her own district in which to work.

A NORTHERN TRIP AND INCIDENTS

As reported by Mr. Rhodes:

At the close of the school year it was arranged for the Rhodes family to go to Ichinoseki, while I toured the Northern Field. After the vexatious delays over passports, we started in the early morning and rode all day (third class) reaching Ichinoseki about ten o'clock at night.

No one could have asked for a more cordial reception than was ours. Tsuda San and a number of the believers and a crowd of the townspeople were at the station. The passage from the station was a memorable one. The streets were not well lighted. The people were curious to see the Americans, and the pace was a slow one. However, every one was courteous and treated us respectfully. We were provided for by the keeper of the preaching house, and after the formal greetings and welcome by the members of the church and a few of their friends, we retired at 1:30 A. M.

This was the beginning of a rather strenuous summer. The first days were spent in Ichinoseki, with a visit to Maizawa. Then leaving the family at Ichinoseki with O Ren Hamaguchi as companion, I went to Wakutsu, Kannari, Wakayanagi, and crossed the mountains to Ushiginu on the river.

Our entrance into this village was worthy of note. We discharged our horses on the south side of the river (Kita-shirokawa) North White River. A flat boat ferried us over, and a crowd was awaiting us. Men volunteered to carry our baggage to the hotel, and the walk of half a mile was through crowds of people many of whom had never seen a white man before. A great annual Buddhist festival was in progress at the time and hundreds of people from the smaller villages were in attendance. Notice was given from the hotel that at four o'clock I would distribute tracts, and about fifteen hundred were distributed. This assured an evening hearing. At seven o'clock I began to sing in the native language and in a few minutes the streets on both sides of the hotel were crowded with people. Three sermons, singing, and prayers continued the service until near eleven o'clock. Then followed the reception and personal interviews. These grew somewhat tiresome and continued until 1:30 A. M.

This program, with such changes as local conditions required, was followed at several towns along the river until Ishinomaki was reached. Here we tarried a few days and had daily services, with crowds at night. From Ishinomaki we went to Wakuya district under the direction of Mr. Chikusa, who is a good pastor and Bible student. After visiting every outstation of this field we returned to Ichinoseki and from there started for Tokyo. But the best laid plans of mice and men "aft gang-a-gee."

The rains had been with us nearly every day, and in a hard rain we left Sendai for Tokyo; but when we reached Ishikoshi we were asked to alight, as a bridge below was considered unsafe until the waters subsided. About sixty passengers left the train and crowded the little station. The train backed up and was

presumably put on a siding. We were told it would be afternoon before we could leave, so we went to a hotel for dinner, little dreaming that we were to remain more than an hour or two. Enquiry developed the true situation. The bridge at the south had gone out. The train had returned to Sendai. A bridge three miles north had gone out since the train left, and we were marooned.

Three days dragged their weary lengths, but there was no relief. The rain fell with great regularity, the swollen streams overflowed their banks, and we ate rice, read, caught fleas, and wished for the sun. On the fourth day the clouds broke and the sun shone out hot and everything steamed. A mail carrier was sent out to cross the mountain to another line but was drowned while trying to ford a stream. We attempted to reach Tokyo by telegraph, but the wires were down. Our case was growing desperate. Our funds were run out. The bank had closed because it could not get the rate of exchange in London (the country's finances were run on a silver basis then, and the London rate controlled the value of the yen). I went to the police station and explained the situation and asked for help to raise money to pay our bills and help us on our way to Tokyo. About eleven o'clock the next forenoon we had borrowed on a personal note fifteen yen and started by jinrikisha overland toward the south.

How shall I describe the next five days? Some of the way we traveled by jinrikisha, other times on foot and still others on horseback. The streams were very full, bridges were down, ferries were dangerous, and the expenses were more than twice the normal rate. At one point where the river, when normal, is about one hundred yards wide, it was a mile and a half wide, and at the approaches at both sides mud was a foot deep for a full quarter of a mile. At another place our baggage was tied upon the heads of men who swam the river while we were taken over, one at a time, on a long ladder guided by swimmers. At another place we were taken over pig-a-back on strong men. Our two most difficult problems were to find jinrikishas and places to spend the night, for there were many people who were in a like predicament trying to reach their destinations.

When we reached the vicinity of Utsunomiya we learned that one train a day was running to Tokyo. One stream had still to be crossed, and we made this by a large raft in charge of thirty-six men. The stream was not wide, but very deep and swift. We were pretty well shaken up on this ride and considerably wet. As though to add to our discomfiture, as we reached the town and looked for jinrikishas, a severe rain came up and drenched us. We found two 'rikishas and sent the baggage in one and O Ren San in the other, while Ohta San and I ran as fast as we could in the direction of the railroad. The train was ready to start and the station-master on the platform, but I called as loud as I could and he heard me and waited. Wet through and about as uncomfortable as we could be, we made the trip home without further mishap, arriving very late in the night.

A summary of the trip covering nearly six weeks shows thirty-nine places visited, work done at each place, thousands of tracts and portions of the Bible given away, hundreds of persons personally talked with about Christianity, several hundred miles traveled and some helped into the Kingdom.

BACK IN TOKYO

After the return of the family to Tokyo, Mr. Rhodes soon resumed his school work, beginning August 18. The work of our missionaries these first years was continuous; there were no vacations, so one of them wrote. The meanwhile evangelistic work was being carried forward by Mr. Jones, the women, the native workers, and by Mr. Rhodes as he could in addition to his school work; services being arranged, as far as possible, so that each student would have some responsibility and care for certain parts.

Mr. Rhodes in writing of this period says that the year 1890 closed with "a note of discouragement." Let no one think that the work of breaking the shackles that have bound men and women in the darkness and servitude of heathenism, and the bringing of them into the light of the gospel and the obedient servitude of Him who said, "My yoke is easy, and my burden is light," is an absolutely easy task; that there are no drawbacks, set-backs, discouragements, and wondrously difficult problems to meet. Our missionaries had them then; they have them now; are likely to have them for some time yet. And where do those who array themselves with the forces that work for righteousness against the forces of evil not have discouragements and difficult problems to meet?

FIRST CHURCH ANNIVERSARY

Sample of Japanese Account-Keeping

February 11, 1890, the Christian Church in Tokyo held a very interesting anniversary meeting, it being just one year from the date of the organization of the church. The missionaries, D. F. Jones and H. J. Rhodes, and a

number of the native Christians took part in the services. We subjoin the following report of the meetings held and money paid during the year, as given by the Secretary and Treasurer of the church, which gives some idea of the minute accuracy with which our Japanese Christians keep their church records.¹

The Kind of Meetings	No. of Meetings	Total Hearers	Sex		per Meeting Average
			Men	Women	
Sunday morning service	52	1298	846	453	About 25
Sunday-school	52	569	...	...	" 11
Sunday Bible class	43	516	326	190	" 12
Sunday night preaching	52	937	609	358	" 19
Thursday night preaching	52	900	617	283	" 17
Prayer and thanksgiving	54	612	406	206	" 11
Extra preaching meetings	33	705	472	233	" 21

Monthly money raised 23 yen, 80 sen, 1 rin

Received from mission 87 yen, 72 sen 111 yen, 52 sen, 1 rin

Money paid out 109 yen, 99 sen, 4 rin

Cash 1 yen, 52 sen, 7 rin

Sunday collections in hand—

For mission work 1 yen, 35 sen, 6 rin

For special use of church 1 yen, 11 sen, 6½ rin

For Sunday-school work 10 sen, 9 rin

T. MATSUKAWA, Treasurer.

T. OHTA, Secretary.

Some Events of 1891.—The year 1891 opened with the Americans more or less unfit for duty. Mr. Rhodes had la grippe for some days, and a rather severe attack of pneumonia, and needed care for several weeks. The work of holding the services in the different points was carried on by the Japanese with such help as the missionaries were able to render.

¹ *Herald Gospel Liberty*, April 24, 1890.

TEACHING IN A METHODIST SCHOOL

Mr. Rhodes wrote :

Owing to the departure of some of the native workers, the class was largely depleted in the late winter, and I was persuaded to give a part of my time to teaching in a school for boys, under the direction of the Methodist Church of Canada. There was another consideration that entered into the adoption of this plan. Mrs. Rhodes was suffering from rheumatism and two American physicians, Drs. Whitney and MacDonald, were insistent that she should return to America. The expense would be very large and the income would not meet it. By taking the place offered and doing double work I could earn a larger salary and at the same time relieve our own Board of two hundred dollars on my salary that year. Our own students were offered free tuition in the other school for such work as they desired to take up.

Mr. Rhodes' family left Yokohama on April 23, 1891, and in a few days he was settled in rooms at the Tokyo Eiwa Gakko, and teaching six hours five days each week. With little variation the work was carried forward during the remainder of the second year. The Sundays were filled with services in some parts of the city.

Following is Mr. Rhodes' account of his

SECOND TRIP TO THE NORTHERN FIELD

On July 15th, I started on my second visit to the Northern Field. At Sendai I was joined by Mr. Ohta, who was to be my companion and interpreter. We spent one night and day in Sendai and then went to Ichinoseki, where I remained until the 29th. While there I was busy; baptized four persons, and held some sort of a meeting every day.

On the 29th we went to Kazawa where we spoke to hundreds, as an Annual Motosuri was being held. The next day we went to Wakuya. Remained in Wakuya until August 11th. While in Wakuya I held classes almost continuously. Baptized Mr. Sakurai on August 9th, and held some sort of public service every day or evening. August 12th left Wakuya at seven o'clock and went by 'rikisha with Ohta to Ishinomaki where we arrived at 10:45. It had been arranged between the missionaries that I should give Brother Watanabe some special examinations looking toward his ordination. This was done and Brother Jones came up from Tokyo, and the brother was ordained in due form, Brother Jones preaching the sermon on Wednesday, August 19th. During this visit to Ishinomaki I was entertained for a day or two at the home of Mr. Ohta's grandfather, a scholarly priest of the Shinto cult.

His intelligent conversations on the Christian Scriptures were encouraging and cheering. During one of our talks I asked him

this question: "What do you believe, and what does Shintoism teach as to the status of woman?" After some time [so long a time that I feared I had offended him], he said with great deliberation, "We believe and teach that woman was made to bear children, and be the servant of man." I ventured to say, "And," but he said, "That is all."

WORK BEGUN AT WAKAYANAGI, AUGUST, 1891

I returned to Ichinoseki for consultation and the settlement of some local matters. Then went to Wakayanagi where I met Mr. Okina and others in the town and walked about the village, and after a conference decided to begin work there and place Mr. Matsukawa in charge. [Wakayanagi is west of the railroad about midway between Sendai and Ichinoseki].

With the consent of Brother Jones I spent the last week of August taking a vacation, and visited Kamakura, the great temples, Enoshima, Yohusuka, and Yokohama.

From September 7th until the Christmas holidays the school work was carried forward without break. Services were held at some point nearly every evening. Some trouble was had in securing interpreters.

From October 28th to December 1st, earthquakes were very numerous and for two days distressingly numerous and severe. One Sunday afternoon in October I was preaching in Azabu and a very hard one shook the building. It was hard to keep the attention after that, for the jar was severe enough to knock a whole section of plaster from the side wall. This was a great year for seismic disturbances all through the middle section of the Island. Over one hundred thousand houses were destroyed, twelve thousand persons lost their lives, and more than a million of people were rendered homeless. Several days after the usual earthquake season had seemingly passed, we were startled by a hard quake at 5:45 in the morning.

The usual examinations and Christmas services closed the year 1891, and there was a feeling of hopefulness. Work was being carried on at all our points and optimism was the rule.

I took a week after the Christmas festivities to visit with Dr. J. H. Pettie and other friends at Okayama, and was greatly interested in the orphanage work of a most consecrated man and woman, Mr. and Mrs. Ishii. I also visited in Kobe, Osaka, and Kyoto.

Owing to changes constantly making, the school work opened January 7th with only three students. One supreme difficulty was the interpreter question. Mr. Jones was able to do a little in the native language, but owing to constant work in school and pulpit, I was not able to devote much time to language study and must depend entirely upon native assistance. However, we borrowed and tried a number of different men and finally secured one who promised well and did fine translating, but he had an invalid wife and could not be depended upon.

With the aid of Mr. Takahashi and others, we prepared a translation and had published, "Christian Principles," by Rev.

N. Summerbell, D. D., and "Principles or Principle, Which?" by J. B. Weston, D. D.

RESIGNS AND LEAVES THE FIELD

Quoting further from Mr. Rhodes :

In March of this year a series of disagreements between Mr. and Mrs. Jones and the Japanese workers and myself led to my offering my resignation to the Secretary of Missions. No break was had in the school work and all the places were continued, but sometimes the task was almost too heavy.

Owing to a general wish on the part of the Japanese workers in the Northern Field, I made a flying trip over that territory the week before I sailed for home, and finished up my school work three days before sailing from Yokohama.

At the time Mr. Rhodes left the Mission, there were connected with the Northern Field, four organized Christian Churches or parishes, Ishinomaki, Wakuya, Wakanagi, and Ichinoseki. Connected with these were some thirty points where services were held with more or less regularity as the workers were able to cover the field. The native preachers in charge were Chikusa, Ohta, Takahashi and Matsukawa.

The Tokyo Field included Iigura, Shiba, Hongo, Koishikawa, and Oji; of these two were organized churches,—Iigura, which is our central Tokyo church, and Oji, a suburban church. Mr. Jones had the direct oversight of this field.

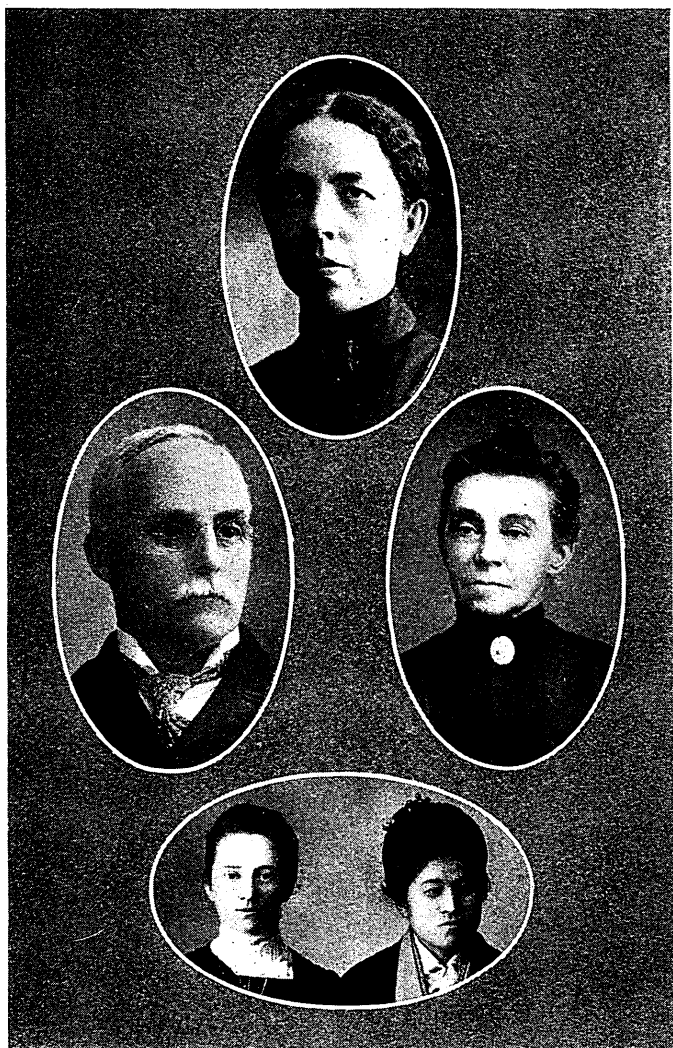
Mr. Rhodes says there was scarcely a Sunday that he did not preach three times and teach a Bible class. Indeed, this has been, and is, a characteristic, not only of all missionaries of the Christian Church but of all Protestant churches in non-Christian lands—to *do all that their time and strength can be made to compass*. There is such an overwhelming need constantly before their eyes, that with the "love of Christ constraining them," they cannot do otherwise.

He was also interested and took active part in two features of work outside of direct school and church work,

to-wit: The Scripture Union of Japan, and The Tokyo Temperance Society, and in conducting a campaign against licensed prostitution, and the beer and cigarette habit. Our missionaries have been quite ready to take hold and do their part in charitable and reformatory movements that have been inaugurated for the betterment of individuals and society.

We here add this paragraph, recently written by Mr. Rhodes in relation to the Christians' Japan Mission :

There has never been a month since the beginning of 1893 that I have not longed to return to the work that I feel was well begun, and I would even now gladly give the rest of my life to that field.



REV. CHRISTINE PENROD.
REV. HARRY J. AND ALICE G. RHODES.
MISS ALICE M. TRUE, AND
MISS O REN HAMAGUCHI.

CHAPTER V.

THIRD GROUP OF MISSIONARIES TO JAPAN REV. A. D. AND MRS. IDA WOODWORTH AND MISS CHRISTINE PENROD

AFTER the return of Mr. Rhodes' family from Japan, the Mission Board seemed to take it for granted that he would not long remain in the field. If possible some one must be secured to succeed him. Suitable available men were not plentiful. The Board has no missionary candidate. We should certainly have a man ready to go by the time Mr. Rhodes returns. What shall we do? We do not advertise for one, but go on a still hunt. On scanning the field to draw from, the mind's eye, in a few months, fixes on a professor in Union Christian College, Merom, Indiana.

The Mission Secretary was invited to Merom, February, 1892, to give a missionary address and hold some evangelistic meetings,—a seeming link in God's providential chain. The first day we were there we asked Rev. E. A. DeVore, D. D., who had served one term of four years with us on the Mission Board, and so had a very good idea of what was needed, "Who in all your acquaintance with our ministry do you think best fitted for our work in Japan at this time?" Thinking a few moments, he replied: "I do not know of any one whom I think better fitted for our work there than Professor Woodworth, if he would accept the position." The next day I asked the same question of the college President, Rev. L. J. Aldrich, D. D., whom I knew to be in strong sym-



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pathy with missionary work. His answer was in almost the same words as was Dr. DeVore's, adding, "If he would go; but we can't spare him from the college." We replied, "If you could spare him we would not want him. We are not looking for a man that *can be spared* from his present work." During the week of our stay we made it a point, as much as seemed practicable and wise, to be in this professor's company; and, being Mission Secretary, of course (?) we would be expected to talk mainly along the line of missions. In the spirit of prayer for divine leading, we were measuring and weighing the Professor in our Japan-mission scales. But not a word had been said or hinted to him about going until the last evening of the meeting. As we were sitting by his side during the praise service the Spirit seemed to say, "*Now* is the time to speak to him." We turned and whispered in his ear, "Brother Woodworth, how would you like to go as missionary to Japan?" He answered, "So grave a question as that will require time to consider."

In about ten days we received his answer, offering his services for Japan. As by a divine cord he seemed drawn to the missionary work, though it involved what was not an easy task, the giving up of a pleasant home, pleasant associations, and his pleasant position which he had occupied for nine years as teacher in the college, to go as missionary to a heathen country with all that that involved.

A special meeting of the Board was called, and Professor Woodworth was placed under appointment to go the following autumn.

BIOGRAPHICAL

SOME FACTS IN THE LIFE OF REV. A. D. WOODWORTH, D. D.

(We asked Mr. Woodworth, as we asked other missionaries, to furnish us in a brief form, some facts of his life up to the time of his call to the mission field. In this sketch we will, in the main, give the facts in

his own language. The limitations of space allotted to the biographical feature of the book may necessitate some abridgments, although we feel sure every word of it would be interesting to the reader.)

I was born at Irwin, Ohio, October 28, 1857, the seventh son of a row of eight boys and the fifteenth of sixteen brothers and sisters. My mother, Hilah Woodworth, lived to be eighty-five years old, and from early childhood was a devoted follower of Jesus, remarkable for physical endurance, for patience, for generosity in heeding every call of need. My father was quite severe with his children, but my mother had their fullest confidence. Father and mother differed in politics, he being always a Democrat and she a Republican. Her strong personal influence was manifested in the fact that ten of her eleven boys followed her in their political affiliations.

As a boy, I suppose I was no better or worse than other boys of my own age. At eleven years of age I united with the Darby Plains Christian Church, under the preaching of Elder E. W. Humphrey. Other ministers, as Elder Josiah Knight, Asa Coan, Mills Harrod, Dr. Nathan Summerbell, were among my early religious teachers, all of them men of sainted memory; but as I look back over the past I now wonder why outside of their protracted meetings, they did not attempt to secure decisions for Christ among the young people by personal work.

I now look on it as the providence of God that several college young men were called to teach our country school. They surprised me by telling of an arithmetic higher than Ray's Third Part! Gradually the knowledge of the existence of the great college world dawned upon me and I longed to be in it. My father might have sent us to some of the many good schools in Ohio, Antioch College not being so far away. Having had no such training himself, he may not have felt the need of this training for his children. Those of us, therefore, who studied away from home had to provide the means to do so by our own exertions. At eighteen years of age, I was a teacher in a small country school in Madison County, Ohio. In three months I saved the magnificent sum of sixty dollars, and no man ever felt richer. School having closed on Friday with the usual celebrations with which all American boys and girls are familiar, Monday by the first train I was on my way to Oberlin. Thirty years ago the electric line of nine miles from Wellington to Oberlin had not been built. Leaving my baggage to be brought later, I set out in the early morning to walk across. I remember still the wonderful elation of that morning. The sun never shone more brightly; nor was the world ever so full of hope.

COLLEGE STUDENT EXPERIENCES

Three months at Oberlin exhausted my sixty dollars and then began that long struggle to work my way through college. In those days it was the custom of the college to have the long vacation in the winter time to give poor students an opportunity to teach and earn their way. By the providence of God, I was enabled that summer to live with Deacon Burr, who had a home in

town, with a little farm about a mile out. My duties were to milk the cows in the morning and drive them in and milk in the evening, saw wood, make hay, and do whatever other work needed to be done. The wages were ten cents an hour, the cow driving being thrown in for good measure, and my room and board cost two dollars and fifty cents a week. That term my Latin class was taking two terms in one and recited twice a day. Being busy with manual labor, I secured from the principal of my department permission to recite only once a day, bringing up the unrecited lesson on review. I look back with pleasure still to the fact that I was ready to enter the Cæsar class which began its review when my class was reviewing the work of the second and third terms, and took my examinations with the class, really making three terms of Latin and earning my board at the same time!

I had then been away from home for six months. As the term of school drew to a close and students prepared to return home, a great spell of homesickness overtook me. I must go home. I must see the folks again. Did exile ever long for his native land more than I for my old home? It was haying time and Deacon Burr never thought of securing another boy for his work. We were riding out to the farm when I broke the news to him that on the morrow I would start for home. When he was astonished he had two swear words: one was "confusion," and the other was "consternation." Both of them were necessary to express the depth and height of his feeling at that time.

I have never been homesick in the same way since that time, but I learned then deeply to sympathize with young people when they are away from home, especially for the first time. (A good lesson to learn, as he was to be a college teacher in after years.)

This time I was away from Oberlin six months, and saved one hundred thirty dollars, when I came back again and studied nine months. As this money was about consumed the providence of God was manifested again. David Clark, so widely known in connection with his benevolences at Stanfordville, was visiting relatives at Milford Center, four miles from my old home. He and my father met in a store after a separation of about forty years; they had been schoolboys together in Connecticut. In their conversation my father, among other things, told him of his son at Oberlin, and of his struggles for an education. Mr. Clark, having listened to my father's recital, exclaimed: "I will help." . . . He invited me to come to Stanfordville, New York, (the Christian Biblical Institute). I replied that I had no objections to Stanfordville, but the course was not extensive enough for me. He then said he would help me at Oberlin, but would not loan money as his mission was that of a giver and not a money lender. I wrote in reply, that if he would not loan it to me, I would not take it; that I had made a beginning and had reached the freshman year; that my experience had shown me that I could make my way through college though it might take six or seven years instead of four. He seemed to be pleased and sent me a check for fifty dollars. From that time, when I was in need, I wrote to him.

But it was always my purpose to borrow as little as possible. I still milked cows, sawed wood, mended fences, filed saws, waited at the hotel, made fires, and among other achievements built a barn for a negro! Later in my college life I became a tutor in the preparatory department. When I was graduated, I owed a debt of four hundred thirty-six dollars, which I was able to pay back during the two following years.

* * * * *

After his graduation at Oberlin, he received an offer as principal of a high school in Iowa, and later an offer of a professorship in a Dunkard college in Pennsylvania. These positions he did not accept, but receiving a call to a professorship in Union Christian College, at Merom, Indiana, this he accepted, beginning his work there in the fall of 1883. He says:

To me the life at Merom was ideal. Study was a joy, and the association with so many aspiring and noble young men and women was a constant inspiration. Probably no man ever spent nine more delightful years than those were to me.

In 1884 (was it a providence again?) I met Miss Christine Penrod's sister, Ida, and in August of 1885 we were married.

In the spring of 1891, the first Student Volunteer Convention was held in Cleveland. We sent Miss Christine Penrod as our college representative. On her return, she gave an enthusiastic account of the gathering of so much importance that I thought it worth while to write it up for *The Herald of Gospel Liberty*. It caught the eye of Rev. J. G. Bishop, Mission Secretary, at a time when a missionary was much needed in Japan, on account of the return of Brother Rhodes. The article brought Brother Bishop to Merom, ostensibly to see the college and hold evangelistic meetings, but really to see me. Later I received a call to go to Japan.

Mrs. Woodworth and I talked the matter over. Neither of us knew anything about Japan. Whether the inhabitants lived in wigwams and ate their dogs when other food was scarce, as the Indians do, we did not know. All the literature we could get was of little value. While we were considering the matter, a book called "Canoe and Dogsled" by Rev. Edgerton Young, fell into my hands. In it he told how he had been called to go as a missionary to the Indians of the great Northwest, how his friends advised against it, telling him he was needed at home and would waste his life among the savages, how one man advised him to go by all means, telling him of his own experience how he refused a similar call, and on his refusal the Lord seemed to depart from him, how he lost his church, lost his religion, lost his peace of mind and for years wandered in darkness. The gist of it was, "*You reject the call of the Lord at your peril.*" It was quite impressive.

But after all the fact which impressed us most was greater than these. We had lived together most happily at Merom in an earthly paradise, as perfect as man may know on earth. The Lord had given us health and friends, a home and property, a place of work where we might not only be blessed, but be a blessing to others. But we had never suffered; we had never made any sacrifices which might show the Lord that we loved Him. What could we do to show our love? This call came and we felt ready to go anywhere the Lord might lead, and, so far as in us lay, to do or suffer in a foreign land according to His will.

TRIBUTE BY REV. E. A. DEVORE, D. D.

Of Prof. Woodworth Rev. E. A. DeVore, D. D., wrote as follows:

His tall form, his high head, his clear, gentle voice, his religious fervor, his blameless purity of life, his truly Christian character, are things combining to give him a peculiar individuality. In vain do I look about me to find another man like him, till in one hundred particulars I see that he most resembles our saintly and lamented Dr. Austin Craig. He is a live man, fully abreast of the times in general information and is a leader in various reforms. On questions pertaining to church work, missions, temperance, education, etc., he can be said to be "All right." He is fearless and outspoken, but by a gentle and a wise choice of language he rarely offends. He is careful and conservative in business, and is a safe man in counsel. His linguistic talent will make him quick to learn the Japanese language, and his high personal character will win for him the respect of those of greatest influence in that wonderful new country. If we send gifts abroad, let us send our best gifts.¹

THE MEMORABLE BOARD MEETING OF JULY, 1892

The first International Student Volunteer Convention was held in Cleveland, Ohio, February 26-28, 1891. The primary object of this Convention (which has been held quadrennially from the above date to the present), is to find and furnish the Mission Boards of the Protestant churches with volunteers for missionary service in foreign lands. To this Convention Union Christian College sent Miss Christine Penrod as a delegate. She returned to her studies in the college as a pledged missionary candidate.

At the special meeting of the Board in the spring of

¹ *Herald of Gospel Liberty*, May 5, 1892.

1892, at which Professor Woodworth was placed under appointment, Miss Penrod's application was received and she also was placed under appointment, to go when the funds would seem to justify.

At the regular semi-annual meeting in July, 1892, Mr. and Mrs. Woodworth, who were to sail in October, were present. Mr. Rhodes, just returning from Japan, and Mrs. Rhodes, who had returned the year before to the home of her parents in Pennsylvania, met at the Mission Rooms in the home of the Mission Secretary in Dayton. Husband and wife, separated for a year, have a joyful meeting. The going of Mr. and Mrs. Woodworth is being planned for. Another interesting question is discussed, the

SENDING OF MISS PENROD

at the same time with her sister, Mrs. Woodworth, and her husband. The only question was that of funds. But this question was serious enough—as it has often been since.

At the session of the New England Christian Convention held the previous month, June, 1892, a resolution was adopted, to the effect that the Christian Endeavor societies of the Christian Churches of New England would undertake to support a missionary in Japan. The Mission Secretary pleaded this promise as a justifying reason for sending Miss Penrod now, as he believed that what the New England societies had undertaken to do they would do, and that they would be willing to accept Miss Penrod as their missionary. This argument prevailed, and Miss Penrod was sent, on the pledge of the Christian Endeavor societies of our New England churches, and as "their missionary," and quite loyally did they remain true to their pledge and to their missionary during all the years of her service with our Mission.

THE GOING, A TOUCHING INCIDENT

That was a touching and yet an inspiring scene at the Penrod home in Merom, Indiana, on the morning of September 19, 1892. The Mission Secretary, the missionaries, Mr. and Mrs. Woodworth, with their daughter Lina, five years of age, and Miss Penrod are ready to start; the carriages are at the gate; the mother is sick in bed; prayers have been offered; there are good-byes and farewell tears, silent tears, but not a murmur or complaint; the mother heroically, uncomplainingly committing two daughters, a son-in-law and grandchild to the protecting and guiding hand of Him who had called them to the far-off land; and the children as heroically commending mother to the loving, heavenly Friend and to other loving earthly friends who remain, and then slowly turning their faces to the open door,—they are on their way to Japan.

The Mission Secretary and wife part with them at Terre Haute, Indiana, to return to Dayton to help look after "the ropes," while they go to work in the "deep mines" of heathenism. They sailed from San Francisco, September 27, stopping one day at Honolulu, and reaching Tokyo, Japan, October 15, 1892.

IN JAPAN AND SOMETHING TO DO

Much of the first few years of missionaries in a foreign country must be given to the study of the language. Unfortunately for the Christians' Japan Mission the force on the field has usually been so small that the newcomers of necessity have had to assume management and begin practical work from the beginning. This is done at great disadvantage because of the limitations of being compelled to work entirely through interpreters.

Mr. Woodworth must needs take up the work of teaching and training native workers, the work laid down by Mr. Rhodes, confining himself more largely to the inter-

ests of our own mission; assisting also in evangelistic work as time, language limitations, and success in securing interpreters enabled him to do.

About this time, 1891-92, because of some defections, and the loss to our Mission of some native workers, some of the preaching places that had been opened were given up for the lack of workers, this more especially in the Tokyo Field. In the Northern, or Ishinomaki Field, as it then was, the ground taken was held, and was being fairly well cultivated by the native preachers, with an occasional touring visit by one of the missionaries from Tokyo.

MISS PENROD'S FIRST DAY AT OJI

For Miss Penrod's Sunday work she was given charge of the Oji Sunday-school. We subjoin a few items of the description she gave of her first Sunday's visit and work, November 11, 1892:

With Neda, my interpreter and teacher, we made our first visit to-day to Oji, distance about nine miles, While the rooms were small and the accommodations scant, not near all were taken. There were eight children and three grown people inside and about thirty outside. Those inside gave fair attention while Neda read and explained the lesson. After this I read my little speech prepared for the occasion. Then through my interpreter I gave more practical lessons, encouraged the few to work, and found the little tots ready to promise, at least, to tell others of the true God and bring them to Sabbath-school to learn more of Him. The most of them had no Bible, or even one Gospel. We gave them the Gospel of Matthew, having marked Chapter 6:33 to be committed for the next Sunday. We also gave a Gospel to each one at the door, both old and young. Some seemed glad, others looked amazed, and seemed full of wonder as to what all this could mean; but they all reached out their hands and thanked and bowed and said they would read. On the back of each was written the time and place of Sabbath-school and church service with a warm invitation to attend. Then we sang, "Near the Cross." They repeated with us the Lord's Prayer, received their tickets for attendance, and bowed clear to the floor as they said *sayonara*—fare you well. Then we went out calling. We could only call at the door, and give them a Gospel or a tract, sometimes both. Old, very old, men promised to read them; but I have more hopes for the younger ones. We took every house we came to, as well as the people we met on the street. We called on one well-to-do family who are Christians. Their little boy was sick.

Her husband works in a paper factory where three hundred men are employed. She said she would distribute tracts and Gospels among them. But how to reach the several other factories, in which there is not a Christian, is the question.

I have been somewhat particular in giving details, judging that if your minds get on a quiz like mine used to about the work, you would like to know something about the little things, too.

Visit Temple and Impressions.—About a week later (November 17) Miss Penrod wrote:

Neda and I visited the largest Buddhist temple in Tokyo. Such sad, sad sights I had never before witnessed. I suppose many of us have stood beside the bier of our most loved ones and agree that the experience was the saddest of our lives. But to-day, as I witnessed aged and sightless parents, men and women in the prime of life, and children of all ages, give money, clap hands to wake up or call the attention of their gods, and pray to nothing, and trust in gods "before Him," I decided that the death of our dear ones is not to be compared with idol worshiping. I think the visit a good receipt for homesickness. I am very anxious to get the language quickly.

THE OJI CHURCH BUILDING

In 1893, funds having been furnished from home, a church building, with the usual rooms in the rear in which the "keeper of the house" may live, was erected for the church at Oji, at a cost of about five hundred dollars. It cost much less to secure ground and build then than now. Among the many changes in Japan that have come with her improving civilization well tinged with Christianity, is that of increased cost in building, in living, in many things.

This is the third church building in the Christians' Mission in Japan. Mr. and Mrs. Bishop assisted in a number of services in this Oji church, as well as in the Igura church, when on the field in 1902. (See cut.)

* * * * *

Suffering for Christ.—Almost immediately on landing in Japan, the same afternoon, Mrs. Woodworth was taken with the "Japan head," a peculiar headache with which some foreigners are afflicted. This headache seemed to yield to no treatment. The suffering was *endured* for

about a year and three months, when threatening direful results made her going home an imperative necessity. Her weakened condition was such that she could not go alone. Her sister, Miss Penrod, accompanied her as a nurse. They left Japan March 30, and reached their home, Merom, Indiana, April 16, 1894.¹

Her sufferings, the sad parting of husband and wife under the conditions, he to work alone until she can return,—yes they have now had opportunity to “show their love for Christ by suffering for Him.” An opportunity which many, many missionaries have had, and many still have.

MR. JONES RESIGNS AND GOES TO CHINA

Mr. Jones, having grown somewhat out of harmony with one tenet of the Christian Church—Christian character the only test or condition of Christian and church fellowship—he putting more emphasis on baptism than most of the Christians do—resigned and left the Mission which he had so well started in Japan, and with his family went to China.

It is proper to state that Mrs. Jones had from the time she felt called to missionary work felt drawn to China as the field. When coming from England to America she thought, “So far on the way to China;” and going from America to Japan again it was “So much further on the way to China.” Quite likely this had some bearing in moving them on to China, in the spring of 1893.

In China Mr. Jones became a colporteur for the American Bible Society, and by his zeal and success soon established a reputation as the best Bible seller in the Chinese Empire. So, perhaps, his going proved a greater

¹After being in America for a year and a half Mrs. Woodworth's health was so far recovered that she felt it safe to return to Japan. This time she remained in Japan two years and three months, and her health again broke down and she came home, Mr. Woodworth still remaining on the field.

blessing to the Lord's Kingdom than would remaining in Japan. For his unwavering love and untiring zeal for the Lord's cause, he still holds the esteem and love of those who have known him best in the four countries—England, America, Japan, and China.

The Mission is now left for a time with but one missionary, Mr. Woodworth. Though there may be some change or dropping out of workers, the work goes on in both the Tokyo and Northern Fields. The missionary is superintendent, treasurer, teacher, and preacher. Quite work enough for one man. But one person, *with God*, has often done wonders. With what he can do in the Tokyo Field with occasional tours of the Northern Field, counseling, encouraging and helping the native pastors, Bible women, and lay workers, the cause is sustained with conversions and additions to the churches.

A MISSION HOME IN TOKYO

One was for sale, a substantially built three-story house in a densely populated district of the city, something less than a mile from the Iigura Church. The price was far below the cost of the building, as the owner wished to return to Canada. The opportunity was laid before the home churches; the Rhode Island and Massachusetts Conference embraced it. In a few months, by a systematic effort the funds were raised, and the building secured, in 1894, a standing monument to the Rhode Island and Massachusetts Conference, and its committee consisting of Revs. Ellen G. Gustin, C. A. Tillinghast, and G. A. Conibear, who by a systematic visitation of the churches holding services and soliciting, in a little while secured the needed funds.

The value of this building to the Mission during all the years since can hardly be estimated. A part of the building has furnished a home for one missionary family; other parts for religious services, a Sunday-school, and other mission school purposes. This Azabu Mission Home has been considered the Mission's headquarters.

CHAPTER VI.

ADDITIONAL FACTS AND INCIDENTS OF MR. WOODWORTH'S FIRST TERM

EARLY in 1893 Superintendent Woodworth made his first visit to the Northern Field, and in May following his second visit, for such purposes as: learning at first hand the conditions and pressing needs of the field, getting acquainted with the workers, and the quantity and quality of the work being done, by no means forgetting or neglecting the first great object of the gospel—evangelism and soul-saving. To facilitate this work, on his second visit a conference of the workers was called and held at Wakuya. At this conference methods were discussed and plans formed looking to a greater efficiency in the work, to stimulate the workers to more study and better preparation for their work, and a deeper consecration, a closer walk with God and an infilling of the Holy Spirit.

A Japanese Style.—Referring to this visit and conference, Mr. Woodworth wrote: "The Japanese style on such occasions is to have a big preach. There were seven of us and they planned for seven sermons a night! That the plan should miscarry is not remarkable, because the foreigner who was to be reserved for the last speaker so as to hold the crowd, precipitated an adjournment at eleven o'clock, shutting out two or three speakers. The next night, his interpreter being sick, he retired early leaving the Japanese brethren to have their own way. But in

some way they managed to finish the meeting and come to the hotel about midnight, tired but happy."

Interpreter's Tactics.—On this same trip Mr. Woodworth in preaching at Kannari, in discussing the nature and dangerous effects of sin in the heart, used as an illustration the leprosy, giving as vividly as he could the slow, but sure, process by which the disease destroys the body. After the service his interpreter informed him that he should be very careful at Kannari and Ichinoseki about mentioning the leprosy. "*To-night,*" he said, "*there were several lepers in your audience, and they are very sensitive.* I did not think it would do to give your illustration as you presented it, and so I changed the name of the disease to that of consumption, drawing the same lesson but telling them how the disease is caught, by small *worms* in the lungs."

A TOUR OF SPECIAL INTEREST

Special mention was made of a tour Mr. Woodworth made in the Northern Field in 1897. As to visible results of this visitation Mr. Woodworth reported a number of inquirers, thirteen additions and baptisms, and the churches and pastors encouraged. Of some of the experiences of this trip he wrote: "I can hardly tell you the joy I have found in conversing with our Japanese inquirers about the deep things of God. . . . As I have thus preached and prayed and exhorted, the gospel has never seemed so precious, and I have never felt more deeply that it, *and it alone*, is the power of God unto salvation. Especially have I rejoiced to see so many aged people turn to Christ. Five of those received into the church are past fifty, and one is sixty-five years old."

Mr. Ohta's Father Converted.—Mr. Woodworth wrote:

One of the happiest periods of my life was to sit by the *hibachi* in company with Brother Fry and Nagashima and

hear the expressed determination of Brother Ohta's father to yield himself to Christ and become a Christian. And what a happy crying time we had together as, still sitting about the *hibachi*, we gave thanks to God for this another manifestation of His love and saving power. At the baptismal service, after various words of exhortation, Mr. Ohta told of the influence of the quiet, sacrificial, godly living of his son that had opened his eyes and led him to realize that he (his son) had something he did not have, but wanted.

What could I do but go to the telegraph office and send to his beloved boy—Rev. Ohta whom we had left at Tokyo with the work there during our absence—two words, "*Eiko! eiko!*" (Glory, glory!) and leave the boy to guess what it all meant. Truly it was a mountain-top experience!

Lights and Shadows.—Satan is not dead. The demons are not all cast out. Jesus had foretold that as a result of His gospel,

They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law. And a man's foes shall be they of his own household.—Luke 12:53; Matt. 10:36.

Sacrifice has marked the progress of the gospel against sin, and especially against heathenism, from the days of *Christ's sacrifice* unto the present. History has not ceased to record instances without number of that form of sacrifice mentioned in the above passage. We could record numerous cases that have occurred during the past twenty-five years in the Christians' Japan Mission. To embrace Christianity has frequently meant to be driven from home and disinherited, and other forms of persecution. Mr. Woodworth mentions the following two cases that occurred during the visitation just recorded that was so full of sunshine and blessings.

At Wakuya, we received into the church a young couple who were very happy in their new Christian experience. Within ten days, by the authority given to parents, as a result of old heathen customs, the husband had been driven from home by the mother-in-law, and, on the caprice of a woman who was herself living in adultery, the husband had been divorced. I talked with the sorrowing husband and told him what I thought about it. Language is lame to express one's abhorrence of this feature of heathenism.

The next case, which was at Ishinomaki, seemed even worse.

A young man who had been married four years and had two as pretty babes as I have seen anywhere, came to tell us of the threat of his father-in-law to take away his wife and children and divorce him. Such an outrage seemed impossible. But the very next night when husband and father returned home from the meeting, it was to find his home broken up, his wife and children forcibly taken away, and himself divorced, and, according to Japanese custom, with no remedy.

Woodworth Against Divorce.—The next month, May, 1907, Mrs. Fry wrote:

When Professor Woodworth made his preaching tour among our northern churches last month, he met with two cases of divorce that so aroused his righteous indignation that he said he would do all he could to overthrow a custom that was breaking up so many happy families by discontented parents; a daily custom. He raised quite a storm by some articles he published on the subject in an English daily paper. I told him I was perfectly willing that he should be run out of the country, if by so doing he could eradicate that gigantic evil that is sapping the family life.

Very similar periodic evangelistic, encouraging visitations were made to the Northern Field by the missionaries from Tokyo. Among which special mention was made of Miss Penrod's first visit in the latter part of 1893, and of another in 1895, in both of which she was accompanied by her helper, Mrs. Kitamura. Writing of this visit she said:

On this trip we passed through a score or more cities in which there is not a known Christian.

Change of Native Pastors.—The native pastors of the Japanese Christian churches change, or are changed, occasionally from one point to another as necessity may seem to require, as indicated by the following: Mr. Takahashi, who had been for some time in charge of the Ichinoseki church and outposts in the Northern Field, was removed to Sendai to become pastor and assist in building up the new work in that city; and Mr. Watanabe was given the

charge of the Ichinoseki work. Later Mr. Takahashi was transferred to Oji and its outposts in the Tokyo Field.

A Novel Reception.—On Mr. Takahashi's going to Oji, the church instead of giving him the usual reception, with the pastor held evangelistic meetings, not only in Oji, but in Akabane and Itabashi, outstations, as well—a good kind of reception for acquaintance-forming with the people, and with God.

After serving the Oji charge for some years, Mr. Takahashi was given charge of the Tokyo pastorate. He was the pastor here in 1902, when Mrs. Bishop and the writer made our headquarters for several weeks in the Tokyo Mission Home. This gave us an opportunity of forming considerable acquaintance with him, and his excellent wife who speaks English quite well,—the parsonage being in the same compound with the Mission Home. After serving at Tokyo for several years the Takahashis were again transferred to Ichinoseki, where they served until 1912. Mr. Takahashi is one among the most able, reliable, and steady preachers that have proved such blessing-trophies to the Christians' Japan Mission.

How Locate Pastors.—And thus it may be seen that in the Christians' Japan Mission the system of pastoring, or locating preachers is much the same as that practiced by the Christian Church in America. It is not episcopal—appointments by one man, with certain fixed time limits, but is a voluntary arrangement between church and preacher (where churches are established), with the helpful counsel of the missionaries, or the Christian Conference, which is composed of the missionaries, the native preachers, and representatives of the local churches, the Conference being officered by Japanese Christians. The time of the occupancy of any church or group of churches or out-stations by the pastor is governed

by what may seem to be the necessities of the case or best for the Lord's cause.

A JAPANESE PHILOSOPHY AND MORALS

Have we sometimes wondered at Japan's very low standard of morals as late as the last decade of the last century, and in large measure at the present time, and especially when considered in the light of her general education and material progress? It sheds some light on the cause of this, and of the deep-rooted difficulties the missionaries have had, and still have, to meet and overcome by the power of the gospel, when we understand some of the philosophies lying back of the scenes. Of this we get a vivid idea from the following extract from a letter of Missionary Woodworth, January, 1898:

Mr. Fukuzawa is one of the most celebrated men in Japan. He publishes the most influential daily paper. His school, the *Keiyo Gijiku*, is probably as influential as that of the Imperial University. His students number about fifteen hundred, who come mostly from the wealthier classes. As Mr. Fukuzawa is a leading light in Japan with an immense following, it may be of interest to know what he teaches. He says:

"It is an idle thing to believe in God, because he must be accounted for. However far the mind goes back in its investigations *a resting place cannot be found. Every man has his own standard of right and wrong. There is no perfect standard. All any one can do is to select that course of life which is most agreeable to him and pursue it.*" (The italics are ours.) "The mistake which people make should be called stupidity. They are the result of ignorance, and the remedy is education."

It will be seen that Japan is intensely materialistic. Perhaps it would be difficult to find a country where a braver effort is made to win success and the world's applause in defiance of God than in Japan. But, outside of Christian schools, this is the philosophy which finds most favor in Japan.

CHAPTER VII.

REV. EARL C. FRY AND MISS SUSIE V. GULLETT BIOGRAPHICAL

AT the annual meeting of the Mission Board, July 19, 1894, Rev. Earl C. Fry, of Woodstock, Vermont, and Miss Susie V. Gullett, of Union Christian College, Merom, Indiana, were placed under appointment for the Japan work, to go two months later.

Miss Penrod, who had accompanied her sister, Mrs. Woodworth, home in April took but little rest during the five months she was in America. She spent nearly the entire time visiting churches, creating missionary sentiment, and securing funds for the work, and in these particulars she was quite successful. Her visitations were mostly in New England.¹

About the twelfth of September Miss Penrod and Miss Gullett started from Merom, Indiana, sailing from Vancouver, British Columbia. At Victoria, B. C., as previously arranged, Mr. Fry, who had left his New England home, after visiting friends on the Pacific coast, joined the ladies on the vessel for Japan, reaching Tokyo October 2, 1894.

Rev. Earl C. Fry.—In this sketch of Mr. Fry we will let him speak for himself.

My ancestry includes four different types of people who crossed an ocean on account of their religious faith,—Huguenots, Quakers, Pilgrims, and Puritans. One of them, Rev. John Reyner, was pastor at Plymouth, Massachusetts, from 1636 to 1654. I was born at Vernon, in Foster, Rhode Island, March 18, 1867.

¹ In New England more particularly because the New England Christian Endeavor societies had undertaken to provide for her support.

(The birthplaces of Rev. C. A. Tillinghast, D. D., and Rev. Lester Howard, D. D., form a triangle with my own, the sides being about a mile long. By a mere coincidence, these two brethren stood on my right and left during the laying on of hands at my ordination.)

Both my parents had "secondary" education, were studiously inclined, had been school-teachers, and took no small pains about the education of their children, much of the aid I have received in this line coming directly from them. My father, who died in 1899, had deep convictions of a Unitarian order; my mother is a Congregationalist of the old-fashioned type, who took not a little pains with the religious training of her children. Her prayers, and the impress made upon her mind by her brother who died before I was born—a college student fitting for foreign missions—were the chief factors in leading me to Christ and shaping my life work.

Until I was fifteen years old I had not slept a night outside the house in which I was born. From sixteen to nineteen much of the time was spent at Providence, Rhode Island, though not enrolled in any school, under circumstances that afforded favorable opportunities for study, most of my time being at my own disposal, and scholarly friends being kind. At twenty I had secured the equivalent of a college preparatory course. It was while at Providence that I was brought to definite conversion under the influences of Dr. Tillinghast, at that time pastor of the Broad Street Christian Church, which I attended. Rev. G. W. Kennedy baptized me in the Moosup River, in ice water during a snow-storm, in the spring of 1886. He was no small help to me during the next two years, for I began to feel a definite call to the ministry and more specific drawings toward foreign mission work; he counselled and encouraged me.

Certain manifest disqualifications for the ministry made me feel that I could never be much of a success, which, united to my former desire to fit for the practice of law, made me hesitate and argue with myself that inasmuch as I would be a failure as a minister my feeling of a calling in that direction must be a mistake, and it would be a misdirection of energy to attempt to fit for it. But I had read my Bible through not a little carefully, had studied commentaries some, knew something of the general course of history, (I read Gibbon's "Decline and Fall of the Roman Empire" with keen interest at twelve), and as in 1886 I was a Sunday-school superintendent and doing some personal work, I decided that I should stand ready for enlargements; that since the Lord's calling me to preach would include His calling people to hear me, I would test the matter by frankly stating my apparent leadings to two friends (Kennedy and Howard), and then never seek an opportunity to preach nor decline one, a rule that I followed for several years. I reasoned that results would settle the matter.

In October, 1886, I preached my first sermon in the Moosup Valley Christian Church, from the text, "Look unto me and be ye saved, all ye ends of the earth." For eight months of the follow-

ing year, I preached two Sundays in each month at Summit, Rhode Island, and once a month at Moosup Valley, and occasionally elsewhere. I was received as an unordained member of the Rhode Island and Connecticut Christian Ministerial Association in April, 1887, and of the Rhode Island and Massachusetts Christian Conference in September. In September, 1887, I entered the Christian Biblical Institute at Stanfordville, New York, graduating May 13, 1890. I supplied the pulpit at Millbridge, Maine, during a four months' summer vacation, and also preached at Randolph, Vermont, four months during this time.

May 16, 1890, I settled at New Bedford, Massachusetts, succeeding Rev. I. H. Coe's thirty-three years' pastorate of the Bonney Street Christian Church of that city. I owe not a little to the kind and fatherly (though never obtrusive) constant assistance of the dear brother during the two years and eight months of my stay there. I was ordained in that church November 13, 1890.

January 1, 1893, I entered on the pastorate of the Christian Church at Woodstock, Vermont. In July of the next year I was appointed to Japan, and closing my Woodstock pastorate August 31st, I visited my parents and other relatives in Oregon and landed in Japan October 2, 1894. It was on my way to Japan that I first met Miss Gullett, who became Mrs. Fry the following year.

Susan Virginia Gullett Fry.—Was born September 30, 1862, in Wheeling, West Virginia. Her ancestors were of Scotch, German, and English descent. She was left motherless at three; was educated in the schools of Cambridge, Maryland; Greenwood, Delaware; Federalburg, Maryland; Wheeling, West Virginia; Palestine, Illinois; and Merom, Indiana.

The immediate relatives on both sides of the house being Methodist, she was christened by a pastor of that church. Though like young Timothy, rejoicing in the firm faith that was in, not only her Mother Virginia but her Grandmother Susan and her Grandmother Ann as well, she became convinced that she desired immersion, and accordingly was immersed in the Wabash River, Indiana, August 16, 1887.

She desired to unite with the Methodist Episcopal Church when seven years of age and with the Presbyterian Church when twelve (being a boarder in such families at those times), but as she was not allowed to do so, she

waited until, through the influence of her stepmother, a daughter of Dr. James Maple, she entered Union Christian College.

After boarding in so many denominations, and learning that there were true followers of Christ in all of them, she decided to wait until she was old enough to examine all creeds and choose the best, but when she found one without a human creed, she chose that, and has never regretted the choice.

Several years of country housekeeping for her father, afforded the chance for the wilderness reflections that the better enabled her to understand the life preparations of Moses, Jacob, Christ, and Paul. She cannot remember of ever going to sleep without prayer to God, and has never had a doubt that God, the Bible, and her favorite text, Romans 8 : 28, are true, both now and forever.

She dates her own conversion from her mother's death-bed, where that sainted one consecrated her to God. She has never understood a hardened sinner, but has found great joy in leading young people to Christ. Some of the best workers the churches of Oak Grove and Merom have had were converts from her Sunday-school classes.

She was matron of Union Christian College from June 7, 1888, to June 13, 1894, and joined Merom Church by letter, February 10, 1889.

She was librarian of the college from May, 1889, to June, 1890; graduated in art there June 22, 1892; was teacher of the art department of that college from June 22, 1892, to June 13, 1894; graduated in theology from the same college June 13, 1894; was appointed missionary to Japan, July 19, 1894; and was married to Earl C. Fry, in Yokohama, Japan, January 16, 1895. On the field she graduated in the C. L. S. C., which course she had very nearly completed before leaving America the previous

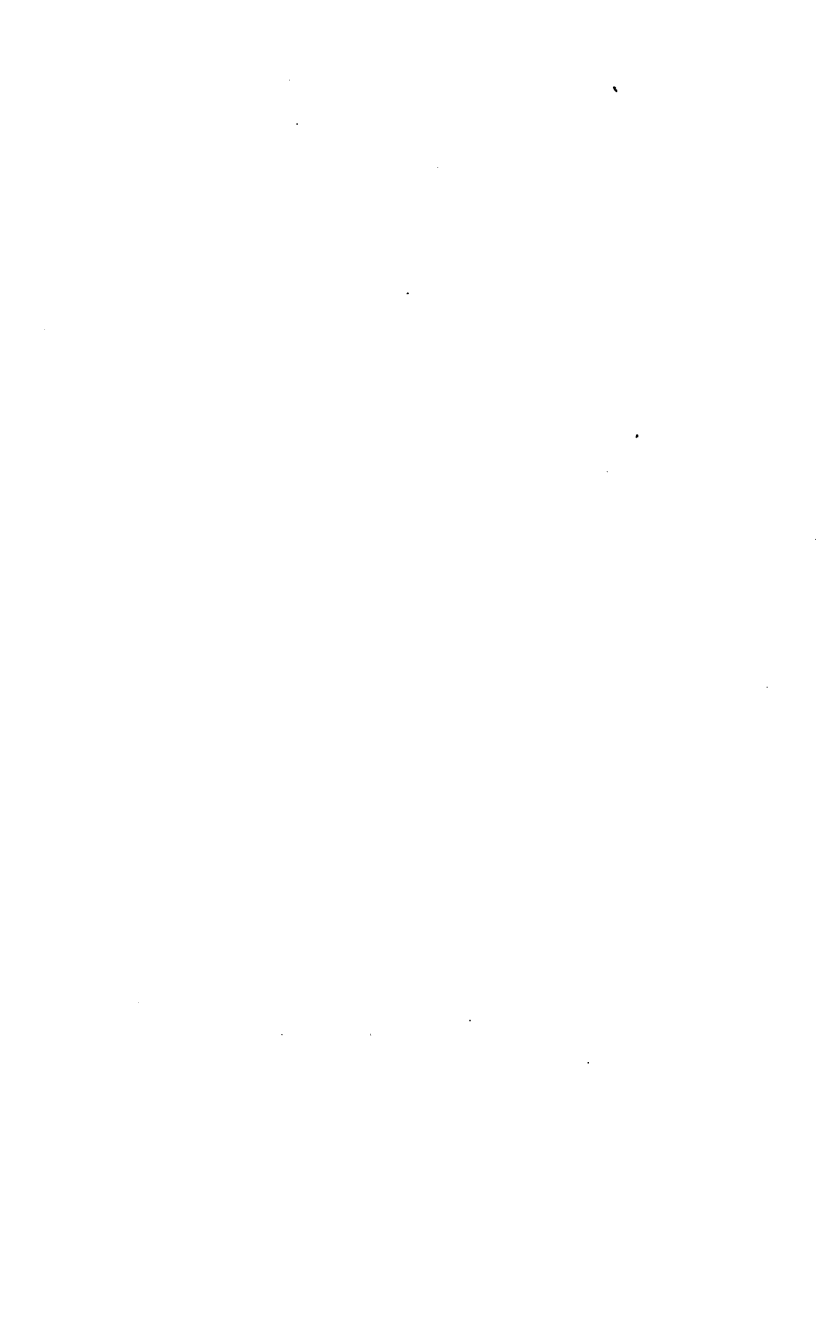
September, August 21, 1895, and graduated in the men's course of the Methodist Episcopal Church Japanese language course, October 17, 1902.

INTERESTING INCIDENTS

Collection and Ordination.—At the session of the Western Indiana Conference, August, 1894, one afternoon the Conference Woman's Mission Board held its business session, and the evening was given to a general foreign missionary service. Instead of the usual missionary sermon, they had three ten-minute, and several five-minute addresses. Miss Penrod and Miss Gullett, both of whom were soon to leave for Japan—Miss Penrod returning and Miss Gullett going—were active figures and speakers. Miss Penrod made the appeal for the offering; result, \$163.48, which was soon increased to \$204.00. The Conference had never before had such an "electrical" shaking up on the subject of Foreign Missions (converts to the cause were reported), and that brought about mainly through the influence of these two Christian girls, whose souls were on fire for God's glory in the extension of the Kingdom of His Son Jesus Christ.

At this conference Miss Gullett was ordained to the work of the ministry and missions. Rev. Christine Penrod gave the charge. In it she set forth the awful blackness of life in Japan; the low estimate placed on woman; the utter hopelessness of idolatry, and the privations, temptations, loneliness, and false accusation with which she as a missionary, would be confronted. Her only refuge would be the everlasting arms of the Almighty Father. The occasion was very impressive.¹

¹ The Christian Missionary, October, 1894, p. 11.



CHAPTER VIII.

THE FRYS ON THE FIELD AND AT WORK

MR. FRY domiciled with Mr. Woodworth in the Mission Home in Tokyo. The single ladies took quarters for a time in another part of the city, about a mile distant from the Mission Home. There were eight heathen temples within an eighth of a mile from the quarters occupied by Miss Penrod and Miss Gullett, one of them being next door. Some of the Japanese illustrious dead are buried within ten feet of their kitchen door. The first thing they heard in the morning was the ringing of bells in these temples to waken their gods.

The new missionaries were thus favored with an early and very definite introduction to bald heathenism. And this is not an isolated case. Many another locality in this city of two million souls, as well as in other parts of Japan, are similarly favored(?) with heathen temples. The writer is now speaking of what he has seen with his own eyes.

Miss Penrod and the new missionaries soon settled down to work. Doing what? The following, which we compiled from December reports, gives answer: Miss Penrod has charge of two Sunday-schools—at Oji and Akabane. This with personal work, distributing tracts, etc., makes a full Sunday. She holds a woman's meeting, an inquirer's meeting, and a children's meeting in Tokyo, and teaches the "Personal Work Class." All this, with visiting, personal work, and the study of the language is making a busy life.

Miss Gullett teaches children, studies three to four hours daily, gives a music lesson, practices music one hour, recites Japanese, distributes tracts, walks two miles, makes visits, looks after household affairs, etc., and says, "I am well, busy, happy."

Mr. Fry teaches English from nine to ten; church history from eleven to twelve; every alternate evening, English from seven to eight; gives a large part of his energies to the study of the language.

Mr. Woodworth, as superintendent,—well, it is enough to say that with all that rests on his hands, mind, and heart, he is a *busy man*.

Mention is made of a meeting held at the Mission Home by Miss Penrod about this time, with forty women present, only six of whom had ever heard the gospel before. And this in Tokyo, the leading center of missionary operations in Japan.

On the evening of the eleventh of November, Miss Gullett preached her first sermon in Tokyo. It came about on this wise: In the morning Professor Woodworth announced that she must preach in the evening. He would be absent at a new point; Mr. Ohta was in the North; the native pastor would be at Oji; Miss Penrod would be too tired after her day's work at Oji and Akabane; Mr. Fry would be present, but there would be but one interpreter, a woman; and as Japanese ideas would not allow a woman to interpret for a man, she, Miss Gullett, must preach. She did preach, inviting the people to Christ, the "Friend that sticketh closer than a brother."

**A SKETCH OF THE MISSION FROM OCT., 1894, TO OCT., 1907
LARGELY GIVEN BY MR. FRY**

"Only one or two of the Japanese brethren had been ordained up to the time of our coming. The work in general was young. The missionary longest on the field had been there only two years (Prof. Woodworth). Miss

Penrod had seen about a year and a half of service, and the other two were newcomers. Of the Japanese workers, men and women, only one, Bro. Chikusa, was middle aged, the rest were all young. Possibly there were some advantages along with the disadvantages of the situation.

"Misses Penrod and Gullett hired a house about a mile away from the Mission Home at a rental of less than a third of what the same premises bring now. I lived with Prof. Woodworth, and all of us taught in the Mission School. Prof. Woodworth also preached frequently at the Azabu Church. A new preaching place was opened near the Mission Home (afterwards moved into it), and I preached there through an interpreter Sunday evenings. Prof. Woodworth and I alternated each other in teaching evenings in an 'English Night School,' run by one of our workers, this bringing us the privilege of living outside a 'settlement' for foreigners. It was here we first got acquainted with Bro. Koshiba.

"The national sensitiveness over the long postponement of 'treaty revision on a basis of equality' by the great nations of the West, had soured the Japanese quite a little and missions and foreigners were unpopular, though we were in little actual personal danger, as most people realized that any proceeding to such extremities would only postpone the day of treaty revision with its transfer of the legal right of control over resident foreigners, and the police were zealous in looking after us all. Moreover, from one reason and another, not a few were still quite friendly in spite of the reaction.

"January sixteenth Miss Gullett and I were married and went over to live in the other house, Miss Penrod boarding with us until the return of her sister, Mrs. Woodworth, from America in the summer of 1895, when, having improved somewhat in health, she came with her two little girls.

"The Japan-China war was on at the time of our arrival, and this distracted popular attention and was no small damper on mission work."

THE FRYS LOCATE AT SENDAI

Sendai has a population of about 100,000 souls; is the capital of a province of 3,000,000 souls; it is the largest city in northern Japan. It is the principal headquarters of most of the missions doing work in the northern, as Tokyo is for the central, part of Japan. It is a center especially for missionary educational work. The German Reformed Church has a good educational plant, the Baptists also have a school here.

The Christians' Northern Field, as at first organized by Mr. Jones, includes three cities and some fifteen villages all lying to the northward from Sendai, but convenient of access from this city. A railroad from Sendai passes through or near many of these villages; also there are many coast steamers running between Shiogama (the port of Sendai) and Ishinomaki, one of the principal points, where our work in Japan was first begun.

* * * * *

"October 17, 1895, Mrs. Fry and I went north, and settled at Sendai. It was my idea at the time to settle in one of the towns where we already had work established, but it was urged that Sendai was the natural place for the station to be located, and we went there. Part of the work, a large fraction of my part of it, consisted in preaching tours in the out-field, and as much of the time we had little very effective assistance in the Sendai work, it was not until about a year and a half later that we succeeded in getting anything like a church started with regular Sunday morning services; though from the beginning of our residence there we had a Sunday-school and Sunday evening meetings.

“Before I went north a young man had been engaged as my language teacher and interpreter; immediately on our arrival at Sendai he demanded the control of all our work, manifestly having conceived the idea that as soon as we got away from Tokyo he would be indispensable, and, acting on the basis of these enlarged ideas, of his importance, as matters then stood in Japan it was a characteristic incident. I temporized, trying to save him for the work, but a little later on he made it an ultimatum, and I engaged another interpreter. In October, 1902, I graduated from the Japanese language course of M. E. Mission in Japan; since which time I have been able to get along without an interpreter. Prof. Woodworth made long preaching tours in the north, usually about two a year, often being at our home for an occasional rest. Frequently we would travel together for a few days.

CONFERENCE ORGANIZED

“When I first arrived, I found that the Northern Field workers had a Quarterly Conference; it was afterwards discontinued for several years, and from time to time our Japanese preachers pressed for the organization of a Conference, which finally came about by a gradual process. On the occasion of Prof. Woodworth’s return to America the workers were assembled at Tokyo. The following summer the Mission arranged for a ‘Christian Workers’ Meeting’ at Sendai, that again brought them together. At this latter occasion it was arranged to organize the following summer at Tokyo, 1901, a regular Annual Conference, and this was done, Rev. N. Chikusa being elected its first president, being succeeded a year or so later by Rev. F. Takahashi. From time to time ordinations took place, one of them in the presence of the Mission Secretary at the Annual Conference session held in 1902 while he was in Japan. More and more fully the management of this

has been entrusted to the Japanese brethren, and the course seems justified.

A CONFERENCE MAGAZINE

"At the time I reached Japan the Mission was publishing at considerable expense a magazine,¹ but the workers were indifferent to it, and it was hard to get their assistance even in its gratuitous circulation. After a year or so this was discontinued. Some years later Bro. Kitano, who had then joined us, started, largely as his own venture, a small monthly church paper, and this grew into the *Message*, the organ of our Conference and of its churches, officially made such and put into its present form in July, 1904. Bro. Kitano remains its editor. It is the organ, not of the Mission, but of the Japanese Conference, and receives no subsidy from the Mission. It has been planned to gradually reduce the aid given from the Mission treasury towards holding the conference sessions and in this way help it on further towards a genuine sort of independence.

"Until Mr. Garman's arrival not one of us gave, in his earlier years here, the time that should have been available for language study. After we had been here some time, Mrs. Fry and I got started on the M. E. course of examinations, and went through the whole four years' course. In those days no mission did any teaching of the language, only holding examinations, for which one fitted as best he could, but recently a Japanese Language School has been founded at Tokyo, having the general approval, oversight, and patronage of the Mission. Also, many valuable helps to the language study have been produced within the last few years, much easing the situation."

¹ This was called "The Christian Herald" and was at first edited by Mr. Kitamura (husband of Mrs. Mina Kitamura who later was so well known by many of our people in the States of Ohio and Indiana), and after his death by Mr. Ohta.

OPENING THE WORK AT UTSUNOMIYA

Mr. and Mrs. Fry, after a period of something over eight years' service, returned to America the latter part of 1902 for a much-needed rest, especially needed by Mrs. Fry, whose health was much shattered. They returned to Japan the latter part of the following year, 1903, sailing from New York November 3d eastward via the Atlantic, through Europe, thence by the Trans-Siberian Railway, reaching Japan in December, just before the opening of the Russia-Japan War, having been absent from the field about eleven months. For a few months about this time the *Christian Missionary* was enriched by Mr. Fry's letters written while enroute.

The Board having decided to open a new station at Utsunomiya the Frys on their return were assigned to this work. Utsunomiya is a city of forty thousand souls, the capital of a province of eight hundred thousand, about seventy miles north of Tokyo, and twice that distance south from Sendai, on a line of railroad running north from Tokyo through Sendai and Ichinoseki, points of our work in the Northern Field. It was reputed as being very wicked, even for a heathen city, so much so that hitherto missionaries had dreaded to tackle it. However this may have been, when Mr. and Mrs. Fry located there, which they did January 12, 1904, they were the only resident missionaries in the province.

This date fixes the beginning of the Christians' missionary work in the Middle or Utsunomiya Field. Personal Christian work is begun at once. A Sunday-school is opened, and preaching services are soon established. As the light of the gospel begins to shine in, the darkness of heathenism begins to recede. Souls are soon being won to Christ. April 17th following witnesses the first baptism. July 1, 1904, they have four members; July 1, 1907, they have forty-nine members. Mr. Fry says, "We could

hardly give a specific date when the Utsunomiya church was organized as it was a gradual matter, one thing coming at a time." In September of this first year he began making prospecting visits among surrounding towns and county seats in view of enlarging the work. This soon resulted in regular visits to Otawara and Yuki. Later Yaita and Moka were taken on. These towns range in population from 4,000 to 8,000 souls.

The following statistics give some indication of the growth of the Mission for the decade eighteen hundred ninety-six to nineteen hundred and six.

	1896	1906
Japanese ordained preachers	2	7
Unordained preachers	3	
Organized churches	4	10
Church members	262	535
Sunday-schools	9	21
Sunday-school scholars	356	1651

MISSIONARY ACTIVITY

Mrs. Fry.—Mrs. Fry's first quarterly report for 1896 gives the following:

I have held eleven Sunday-schools, with an average attendance of 47 ³/₅. Ten Wednesday meetings for women and children, with an average of 20 ⁹/₁₀. In these meetings we do not count our interpreters and ourselves. Distributed 243 tracts, mostly at our meetings. Distributed 673 gospels, mostly by visits to the homes, O Ren (Miss Hamaguchi) taking one side of the street and I the other. Made five calls; took part in two conferences; helped to organize a Japanese Woman's Christian Temperance Union; held two meetings to train the children for Easter; taught O Ren astronomy and church history each day, and studied Japanese two to four hours each day. Could not make trips because of the cold and Mr. Fry's sickness.

Sendai, Japan, April 1, 1896.

Miss Penrod.—Not far from this period in our Mission, perhaps a year or so earlier, in one of Miss Penrod's quarterly reports, in which she seemed to very carefully specify dates and facts, while she did not mention this general fact—perhaps she did not think of it, and if she had she would not have mentioned it—from her report the

Mission Secretary figured out that she had held 273 meetings, such as: preaching, Sunday-schools, Bible classes, women's and children's meetings, which averaged just three each day for the seven days of each of the thirteen weeks of the three months! And this besides so many hours in daily study, making calls, receiving callers, and other personal work. Consecration to the Lord, and to His work, with systematized activity, can accomplish wonders.

Professor Woodworth, writing May 10, 1896, says:

I have just finished a hard day, beginning at nine this morning and ending a quarter after eleven to-night. Two Sunday-schools; an extra class of seventeen young men who came for Bible study, to whom I gave an hour and a half; two sermons; a journey of twenty miles by wheel; baptized three new members at Oji. Hard work, but it is for the Lord. Now, if I can sleep to-night I'll be ready for to-morrow.

† We record the above sketches, which are only samples, as many people have small idea of the strenuous labors that foreign missionaries are almost constantly putting forth. The blackness and oppressiveness of the heathenism with which they are surrounded, with the inspiring "Love of Christ," and perishing souls "constraining" them, they can hardly do otherwise than put the sum total of their energies into the work.

TRIBUTE TO MR. FRY'S SERVICE

After seventeen years of Mr. Fry's service in the Japan Mission, Mrs. Woodworth, who has been connected with the mission still longer, offers this tribute to his value to the service:

Mr. Fry has a mind for details, and as treasurer of the Mission he can always tell us just where we are. At the Mission meetings we always depend on him to not only bring up every thing relating to his own field, but also to bring up anything and everything that pertains to the Mission in general. In fact we depend upon him to keep an eye out for things ahead, and in a measure keep us out of trouble. I don't know how we would get along without him.

**SOME ADDITIONAL FACTS FROM THE PERIOD OF THE
FRYS AT SENDAI**

The first Sunday the Frys were at Sendai they attended services at the German Reformed Church, which were held in a Buddhist temple. Of this service Mr. Fry wrote: "It seemed so inspiring to hear sweet organ tones and hymns to Christ where once had been drum beats and heathen incantations."

After some time spent and much searching, a place for holding services was secured. The first Sunday-school—the first public religious service held by the Christians in Sendai—was opened November 24, 1895, "with one man, twenty-two children, and some half dozen babies in attendance. Only three of the children had ever before been in a Sunday-school." Within a week later preaching services and a woman's meeting had been opened; and within a few weeks they had visited some of the points of the Northern Field; Mr. Fry had baptized two converts, and Mrs. Fry had organized a woman's meeting at Wakuya, and hoped soon to organize others.

Within two months from starting the Sunday-school in Sendai with twenty-three present, the school had increased to seventy. A little later Mrs. Fry tells of her plan (which she said she had learned from Miss Penrod) for keeping the babies quiet that come on the backs of the girls—"Provide a bag of cheap cakes and distribute freely. In my class of fifteen girls eleven often bring babies."

MRS. FRY'S FIRST TRIP TO ICHINOSEKI

From Mrs. Fry's account of her first trip to Ichinoseki we give the following:¹

We were met at the station by Pastor Takahashi, his wife, and three other ladies, and escorted to the room they had engaged for us at the hotel. We all climbed up some ladder-like stairs to the back room of the third story, the place of honor. The room was furnished with a *kakemono* (wall banner), which was a painting of Oemma San, the Buddhist king of hell, who sat with

¹ Christian Missionary, Vol. IV, p. 9.

pen and paper ready to write down all evil deeds. Also the motto, which I presume Sir Edward Arnold would translate as follows:

"Though ten thousand years should be thy lot,
May only pure winds blow 'round thy cot."

The next morning I spoke to the fifty-one children gathered at the Sunday-school. We spent most of the day making calls. In the evening fifty persons, nearly all adults, listened attentively while Pastor Takahashi and I each preached a sermon.

Plentiful use of flea powder enabled us to store up enough strength for an entire day of visiting on Monday. Mrs. Takahashi accompanied us on all our visits. We invited the women to our woman's meeting in the evening. Thirty-two came. Mrs. Takahashi opened the meeting with Scripture reading and prayer, and I gave a long talk from Acts 16:14, 15. At the close Mr. Takahashi, who had not in any way meddled with the meeting, came from the back of the room, and said he would like to say a few words. He graphically pictured the ignorant, degraded condition of Japanese women, who are in complete subjection to their husbands that are at liberty to write them three lines of divorce at any time, or bring home as many other wives as they may wish. He assured his audience that the only thing that could lift woman from this condition and give her the blessings of Christian countries is Jesus Christ.

As he talked I prayed, "O Lord, open their hearts that they may accept the One who will pity, love, and save them, and give us more Japanese men who have the moral courage to tell the unvarnished truth as no missionary dares to tell it." Tracts were given to all.

The following morning fourteen adults and a number of children went to the train to see us off. The cars were so packed with people going to the great Buddhist festival at Sendai that we could hardly get a seat. Twelve Buddhist priests were in our little car.

A few Christians in a few towns, but thousands knowing only Confucianism, Shintoism, Buddhism, Deism—and we can do, comparatively, so little to help them, and there are so few to assist us! Why, oh, why, Lord, do thy children not remember? Go preach I have commanded I am with thee."

Miss Penrod Tours North.—Some months later than the events recorded above, Mrs. Fry being in poor health and unable to do touring work, secured Miss Penrod to make a visitation among the churches of the Northern Field to work especially among the women and children. The meanwhile, though the Takahashis have been transferred to Oji, Mrs. Takahashi was to accompany and assist her on this tour.

A few items from Miss Penrod's report may be interesting:

I wanted to write you about my first visit, and a very pleasant one it is, with Brother and Sister Fry in Sendai; about her health; about how willing they are to go anywhere; how glowing is her faith, how carefully done is her work, and many other interesting things—but it is now time for me to go. I am very reluctant to leave the pleasant cheerful home of Sister Fry. This afternoon we invited the merchant's wives to meeting to-night. None came. The merchants and the old *samurai* don't associate together yet in the country.¹ I thought it about time that they knew that the gospel makes no distinction for race, color, or previous condition of servitude. A goodly number of children came to the children's meeting. At to-night's woman's meeting, half were men. More than forty came to the meeting to-day, and the house was full to-night. More than half stayed to the after meeting. The young woman with whom we had the eleven o'clock talk last night, said to-night that she wants to be a Christian. Many heard for the first time and some wish to learn more about Jesus.

Not So Delightful!—"You know I used to poise my nose at bread more than a day old," wrote Miss Penrod. "Well, I can eat bread that is two weeks old now, and be glad to get it. Can eat fish with some of the scales, fins, and heads on, and with the insides still intact; I draw the line at the latter however. I can eat fish eggs, radish tops, burdock roots, and all such; in fact, it is not a matter of what I like, but what I can get. My bed was too short last night so that my feet were cold nearly all night."

Heathenism's Hold on the Women.—After spending a week at Ichinoseki Miss Penrod wrote:

"The forenoons we spent in visiting the members and inquirers in their homes. The afternoons in meeting first with the women, then with the children. In the evenings the meetings were open to all. The number increased from night to night. We found that straight

¹ Usually in Japan when speaking of the "country" they mean country villages, in distinction from the cities. Nearly all the country people so called, live in villages ranging in population from a few hundred to several thousand.

gospel sermons, though they do *hit*, will not drive the people away. . . . But what shall we say of the women? Such an all-absorbed-inwardly-things-lot I never met, and I may add, such completely subjected women I never saw. Surely Confucianism and Buddhism have done their work well in Ichinoseki. The most discouraging factor in the problem of evangelizing the women is that they seem to have no minds of their own. Whether they come or stay away from the meetings, or receive us when we call, depends on what attitude their husbands take. The spirit of their individuality and personal responsibility seems to be crushed out of their being. They are non-committal on all things requiring decision. What can be done for them? Christ says, 'He hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised.' Here we take courage."

* * * * *

The very, almost absolute, subjective condition of women under the power of heathenism, as indicated above, is an explanation of the fact that in our Japan Mission the number of women converts has been so out of proportion to the number of men, usually about one woman to two men. As Christian education and evangelization increase the condition of womanhood is improved and elevated.

The consideration of the above facts ought to give the women of Christian lands a large appreciation of their superior privileges and blessings; and ought to be a constant appeal to them, as it is to some, though, alas, too few, to do all possible to give the gospel and its blessings to their more unfortunate sisters in non-Christian lands.

Japan's First Watch Worshipped.—I think it was in May, 1899, that Mrs. Fry wrote us from Sendai:

The following history I had never heard until Brother Takahashi told it as an illustration in a recent Sunday evening sermon: One of Perry's sailors, while on shore to view the wonders of the Sunrise Kingdom, dropped his watch in the sand. The man who found it showed it to his friends, and they all pronounced it either a god or a devil, they were uncertain which. He next showed the wonder that came from—they knew not where, to the men of authority and learning. They, too, affirmed that it was unquestionably either a god or a devil. Accordingly a temple was built, the unknown wonder put within and worshiped, until other foreigners came and brought plenty of watches and taught their use.

A Severe Sickness.—In July, 1899, while the Frys were taking their vacation by the seaside he was taken severely ill. The native doctor pronounced it typhoid, and said that the patient must be carried five miles on a stretcher to the railroad, and then in a box car, yet still on the shoulders of men, on the stretcher to Sendai. The physician said it was against the laws of the land to take a typhoid patient on the cars, so Mrs. Fry must tell the railroad authorities that Mr. Fry may have the rheumatism and cannot walk. This she positively refused to do, saying, "I would not break the laws of the land and of God to save my husband's life. I could trust God to help me in an emergency, even though I could not see a step ahead, but I could not hope for His help if I came before Him with a lie in my mouth." She wrote, "God did help me. That very evening a lady friend recalled that a medical missionary in Tokyo (about 230 miles distant), had said that if any of the Sendai people got sick and would telegraph for him he would come. We telegraphed, and the doctor came the next night, even though he had to make a five-mile jinrikisha ride in a severe storm. For twelve days he staid and not only doctored, but night and day helped me nurse the sick one."

* * * * *

In brief: During the seven years of the Frys' residence in Sendai, from October, 1895, to December, 1902, he having the oversight of the whole Northern Field,

there was a gradual increase in conversions and additions to the churches and Sunday-schools. However, for lack of workers there was little enlargement of the field itself, except in and near the city of Sendai. Here a new and substantial work was done. Besides, by preaching, teaching Bible classes and otherwise, much gospel seed-sowing was done, Sunday-schools and a church were organized. Perhaps no church in the Christian's Japan Mission, unless it is the First Tokyo Church, has exerted a more extensive and better influence, and done more good, than the Sendai Church.

Though Mr. Fry did considerable teaching, much of his work was done in his touring the Northern Field, preaching, baptizing, counseling, encouraging, and helping the native preachers, workers, and churches. Besides, during a part of the period, he carried the responsibility involved in looking after, (as superintendent) the business interests of the Mission, securing an incorporation to hold property, and otherwise. During the last year of this period much of his time was required in superintending the building of the Mission Home in Sendai.

While Mrs. Fry made some visits to other churches holding women's and children's meetings, her labors were confined, in most part, to the city—in personal, Sunday-school, and Bible-class work. In one of her reports she spoke of having a "Bible class every evening in the week, one class met twice a week and the other classes once a week." At another time she reported having six Bible classes. From these classes many were brought to Christ, and a number of good Christian workers have gone forth.



REV. CLARK P. GORMAN AND FAMILY.
 REV. E. K. MCCORD AND FAMILY.
 A. D. WOODWORTH, D. D., AND FAMILY.
 REVS. E. C. AND SUSIE V. FRY.

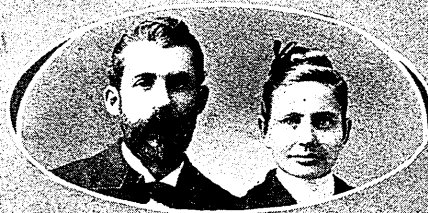
CHAPTER IX.

MISS ALICE M. TRUE—HER GOING AND WORK

THE Christians' next missionary to Japan after Mr. and Mrs. Fry was Miss Alice M. True, of Amesbury, Mass. For the work she had good qualifications, with a genuine Christian experience as a basis. After teaching school for several years, feeling a call from the Lord to foreign missionary work, for special preparation she attended for a time the Christian Biblical Institute, at Stanfordville, N. Y., after which she took a regular course in Union Missionary Training Institute in Brooklyn, N. Y. As to her deep piety and fellowship with God, at the time the following incident testified to the Mission Secretary:

In a personal interview we had with her before she started to the Orient, in the home where she and a Zulu lady from South Africa, who was soon to return to her own country as a missionary, were stopping during a session of the New York Eastern Christian Conference, after giving our missionary the best counsel we were able we had a season of parting prayer—a genuine prayer-meeting. Sister True's prayer! I have heard but few such prayers in my life. I shall not attempt to describe it. It is enough to say, it was a benediction to my life for months following; and even to this day, when I think of it, I seem to feel the thrill of its uplifting and inspiring influence.

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worth, on account of failing health having for the second time returned to America, Mr. Woodworth and Miss Penrod were our only missionaries in Tokyo and the Southern Field to carry on the Bible Training School and superintend and help in carrying forward the evangelistic work. As a helper, and especially for Miss Penrod in her line of the work, Miss True was greatly needed. She was now ready to go, but the funds in hand were not deemed sufficient to justify the outgoing expenses. The money must be had, not borrowed, but secured. This was done; the facts and needs were laid before our people and personal contributions of five dollars or more were asked for, Miss True herself visiting a few churches to awaken interest and secure funds. In a few weeks necessary funds were in the treasury, and the new missionary was on her way to the Orient.

IN JAPAN AND AT WORK

Miss True reached Japan May 2, 1898. She was met at Yokohama by Miss Penrod, with whom she proceeded at once to Tokyo where her first meal was eaten in our Tokyo Mission Home. She says:

Before the meal was finished two Middle School boys, former students of Miss Penrod, called to see if the new missionary could give a short daily English conversation lesson to them and others of their friends. So it was that the schoolroom of a Massachusetts town is changed into the glass enclosed veranda on the south side of the Mission Home which became the daily scene of an English conversation class, in which Imai San's philosophical problem, "How shall I find peace of heart?" and Togo San's desire to "Japanese Christianity," were fully discussed. Imai learned the answer to his heart question, became a Christian, and with his wife and family are now in the largest city of America. Togo has since graduated from the largest college in Tokyo, but their younger brothers of the Sunrise Kingdom have asked the same question of every missionary since.

The above brief statements are indicative of these facts:

1. The promptness with which all our missionaries to Japan, unless, perhaps, the last ones sent, have had to

take hold of the work, with little or no time to look around and adjust themselves to the situation, or acquire the native vernacular, because the workers were few, and the volume of work which has instantly pressed itself upon them.

2. The readiness, in some cases eagerness, of natives for the helpful services of the missionaries, in many cases not so much for the gospel as for English education. Still the ready access of the missionaries to this class, the student class, has been more marked in Japan than in most other non-Christian countries.

3. Since the beginning of our missionary work in Japan the readiness of the *student class* to avail themselves of the services of the missionaries has been an encouraging feature of the work. A large per cent. of the converts have been from the grammar school, college, and university students. This again is very different from what it is in some non-Christian countries; it accounts also, in part at least, for the rapidity (and yet it seems slow) with which Christianity is permeating—where it has gone—all classes, I think I may say from the higher to the lower, while in some, perhaps most heathen countries the order is the reverse, from the lower towards the higher.

4. In this connection we may note this additional fact: The fruitage of our missionary work in Japan cannot be accurately judged by the annual statistics of church membership. Many of the student converts, especially in Tokyo and Sendai, educational centers, are from rural towns and villages. But while their names may not appear on the church calendar where they were converted, they carry to their home villages their newly-found treasure, the gospel and Christianity, and in this way the good seed of the kingdom is often sown in the very darkest soil of heathenism; and the "good seed" thus sown often bears

fruit. As one illustration of this fact we give the following historical incident or incidents:

A TRUE AND TOUCHING STORY

A young Japanese university student in Tokyo, anxious to learn English, attended one of Miss True's Bible classes in Oji. This opportunity to give these students something more and even better than English the missionaries are not slow to improve. As the first result in this case the young man was led to accept Christ as his personal Savior. He returned to his native village home, some fifty miles down the coast from Tokyo, a Christian. Some time later he invited Miss True to visit his village. This she, with her Bible woman, Miss Hamaguchi, did during the summer of 1901. This visit of Miss True was supposed to be the second time any white person had ever visited that section of a group of many villages. The following April, 1902, while the Mission Secretary and Mrs. Bishop were in Japan, Miss True took us, with Mr. Sawana my interpreter, to pay the young man and his village a second visit. The young brother (we do not remember his name) met us at the station which was some five miles from his village, as we would say with an overflowing heart and open arms; he had not seen another Christian since Miss True's visit the year before. We rode out in jinrikishas. As there was no hotel in our brother's village, we stopped at a village two miles this side of his, about two o'clock in the afternoon. By the time we had taken refreshments the hotel compound (yard) was full of people, of all ages and sizes, including little ones strapped on the backs of older ones; some with clothes on,—and some with less clothes on,—all peering anxiously to get a glimpse or good look at the strange-looking white folks. They were given the opportunity not only to see but to hear as well. Much of the afternoon was given to preaching, and religious conversation,

by Mr. Sawana and Miss True. The strenuous work of these hours was finally closed by promising them another service the next morning. Late in the afternoon Miss True, Mrs. Bishop, and the two Japanese brethren took a walk of two miles to the seashore to gather shells and look out on the broad expanse lying between us and our homeland. On this jaunt they were followed by crowds of native folk still anxious to look on the foreigners.

After a little rest and evening refreshments our party (except Mrs. Bishop, who remained in the hotel with these strange but friendly folks), started on foot to our brother's village, two miles further on, where another congregation had been awaiting us for some time. Here religious services were held in the home of the brother's father who had given us a cordial reception. These services were continued until a late hour, much of it in a conversational style and in the character of direct personal effort. All of our missionary party present took an intensely interested part in these services. Special interest was felt, and efforts made in behalf of the brother's father and family. Here in this home and during the late hours of the night was such an intense soul battle of Christianity against the sin of heathenism as I had never before witnessed or felt.

It was after twelve o'clock when we reached our hotel and retired. By the time breakfast was had in the morning the hotel yard was again full of folks. For the benefit of these varied religious services were held until near ten when the jinrikishas were ready for our departure.

Reflections: First, this Christian young man met us at the station on our arrival and never left us, not even to stay at his own home over night, until our train pulled out of the station the next day, so glad was he for every minute of companionship with other Christians. *Chris-*

tian fellowship! Blessing to us in our home churches so common and yet appreciated so little!

Second, the immensity of the need for more Christian workers. The railroad town where we stopped off had a population of ten to fifteen thousand, with not a Christian in it. This section of the country is densely populated, thickly dotted with villages of from a few hundred to fifteen and twenty thousand. Not only was the brother whom we visited the only Christian at the time in all his section of villages, but for the fifty miles from the neighborhood of Tokyo there was at the time, so far as we could learn, but one point in which any Christian work was being done. We were oppressed with the vastness of the need, and the lack of ability on the part of our Mission to do anything towards supplying the need.

Nine years have since passed, and our missionaries tell us that there are yet many sections of Japan entirely destitute of the gospel and the blessings of Christianity—all for the lack of money, consecrated money. The money furnished the missionaries would soon be on the field. As I write I am wondering if there is not *soul-blood* on some of the possessions of some church members. Reader, *are you sure that all your possessions are immune from such stains?*

But there is another touch to our story. What about that lone Christian brother who was led to Christ in Miss True's Bible class? All that we know further is from a letter from Miss True a year or so later stating that the brother had again written her that he was running a Sunday-school in his village and had a band, as I remember it, of about *twenty Christians*, among whom were some of his own relatives!

The seed sown, watered with God's blessings through the power of the Holy Spirit, bore fruit. This is only one of many similar cases of fruitage at a distance from

our mission stations and churches—encouragement for our missionaries on the field and for the home contributors.

MISS TRUE AT OJI

The first two months after Miss True's arrival she spent with Miss Penrod in the work in Tokyo. She then located at Oji. That we may get a glimpse of her work here we will let her speak:

In July the tired missionaries went to the mountains, and the new arrival went to the people; there they were, ten thousand of them in Oji, that suburb of Tokyo. To me it was more ideal than any camping out ever dreamed of—life in those tiny rooms in the rear of the plain chapel, the only Christian meeting-place in the suburb. No furniture to dust! No woollen carpets to sweep! Some new custom or proverb or strange thing to see or hear or test daily! Studies and skeleton of household duties in the morning; visiting in more homes than the hours permitted, and classes of young men in English Bible (at first no women seemed to desire English)¹ after school or work hours in the evening.

What of That First Bible Class?—In it were two Kuroki brothers, connected with one of the town industries; both became Christians and members of the Oji Church; Mr. Tokudomi became a Christian, a leader among young men, an interpreter for the missionaries, a helper with Mr. McCord, and later a student at McMaster University, Toronto, Canada; Mr. Fagnochi, from his early home in the mountains, Miss True speaks of as "Our Sir Bayard, a knight without reproach;" Mr. Mashima, an art student, honest and pure-hearted, was in 1907 studying in a New Hampshire college; and a soldier from the barracks, who here received his first impressions of Christianity, after winning honors at Port Arthur, was, at our last advices, fighting the battles of a Christian soldier in Oji. All these were brands plucked from heathenism! Wasn't that Bible class worth while?

¹ The statistics of the Christians' Mission in Japan for the first several years showed the proportion of converts and additions to be about two men to one woman.

The next summer Miss True took her vacation at Magai, a fishing town on the seacoast. She speaks of the people as being a peaceful simple folk, living far from the madding crowd, where they knew not the common objections to Christianity. She says the "Shinto priest was our host; with him and his family we peacefully read the Bible daily, and taught the village children Bible songs and Christian stories." Leaven in the meal; good seed sown; God will care for the results.

* * * * *

During the five years of Miss True's work in Oji, besides her Bible classes, in which, perhaps, the most of her telling work was done, she did much visiting among the women and children, started five new children's meetings or Sunday-schools in Oji and near-by villages, besides a class of little tots every morning in her own home, and in addition a temperance society which held its meetings monthly in the Christian Church. "This," she says, "met a need and to an extent was popular, as non-Christians joined with Christians in holding higher and purer standards before their friends and neighbors. Mr. Ando, President of the National Society; Mr. Nemoto, a member of Parliament; Mr. Kimuro, and other orators, including Dr. and Mrs. Bishop then on their visit to Japan, gave us enthusiastic aid and encouragement."

Selling the Baby.—As showing the tendency of heathenism to dry up and destroy the finest natural feelings of a human soul, the affections of mother for her offspring, our missionary relates the following case in Oji: A widow, who was very poor, finding it to be a hard struggle to support both her baby and her older son, *sold her baby at a second hand store for fifteen cents!* But selling of the baby, as heartless and cruel as that seems, was far more merciful than the infanticide which had been commonly

practiced in Japan before the introduction of Christianity and the consequent growing Christian civilization.

TO THE RIVER AND WHY

During our eight weeks of visitation of the Mission in 1902 there were several Japanese converts candidates for baptism, and the Mission Secretary was requested to do the baptizing. To this he objected; for good reasons he thought that either a missionary or native pastor should do the baptizing. But both missionaries and native Christians insisted that he should, it would be a memorable epoch in their lives, etc. He yielded; couldn't help it. One occasion was in Sendai. For this the Disciples kindly offered the use of their baptistry. In this he had the pleasure of baptizing four candidates of the Sendai Christian Church.

The next occasion we note was at Oji. This time there were thirteen candidates from the Tokyo and Oji churches. A small stream ran within a few hundred feet of Miss True's residence and scarcely a quarter of a mile from the church, and in this stream was a beautiful pool of clear water which furnished a very suitable place for baptizing. On a beautiful May Sunday afternoon, the sun in the heavens shining in his resplendent glory on the occasion, in the presence of missionaries, Mr. and Mrs. McCord, Miss True, and a goodly number of native Christians of the Tokyo and Oji churches, we had the delightful privilege of baptizing these thirteen young disciples of our blessed Lord. This baptizing and the prayer, song, and fellowship service that soon followed in the home of Miss True was a most delightfully pleasant and soul-refreshing occasion.

But we are to have another baptizing with these dear people just being brought from the darkness of heathenism to the light and joys of Christianity. A surprise awaits

us. Two young men are the candidates. The meeting for the ordinance is at Miss True's home in Oji, near where we had previously baptized, and where we supposed this baptizing was to be. The missionaries, the candidates, and a goodly number of Christians of the Tokyo and Oji churches are present and form in line for a march. What does it mean? We were simply informed that the two young men had selected a place for their baptism. The procession, now through the village and in a narrow road leading through the rice fields seems to be heading towards a strip of timber some two miles away where we are informed runs a river. The seeming distance staggers us a little. There is a halt; jinrikishas are soon provided for Mrs. Bishop and the Secretary and the march proceeds. The river, one of the largest in Japan, is reached. A ferry-boat is awaiting us. The company are soon all safely on the other side of the river, and the march again proceeds. We are full of wonderment. What does this mean? Why not stop on the other side? Events will soon explain. Passing up the bank of the river some two hundred yards we are halted at a most beautiful spot; the green sward with a gradual descent leading down to and into the river. Our wonderments now pass away, and the Spirit's inspiration from heaven is given for the song, the remarks, the prayer, and the ordinance; in thought we were translated to the banks of that historic river of Palestine where John was baptizing the multitudes that "went out to him," and Jesus came and demanded baptism; and we, too, felt a sense of our unworthiness for this occasion. But obey we most cheerfully did: we led these two young Christian men "down into the water" and baptized them, and then "came up straightway out of the water," and a happy company of Christians went on their way rejoicing.

Why to the river? These two young men, on their own initiative, had carefully selected the place, and planned even to having the ferry-boat, without any charge to the company, carry us over and back. The reason they gave was: "We wanted to be baptized, as nearly as we could, like Jesus who went and was baptized by John in the river of Jordan." (Mark 1: 5, 9, 10.)

REMOVED TO SENDAI

Late in 1902, because of a severe break in Mrs. Fry's health, they must needs come home for a year's vacation. Our Japan missionaries were all in America at this time except the McCords and Miss True. Mr. McCord must needs remain in Tokyo to superintend the completion of the new church building. Neither is the Mission Home in Sendai quite completed when the Frys leave for America. So it seems necessary for Miss True to remove from Oji to Sendai for she is the only missionary the Mission has in all the Sendai or Northern Field, while Mr. McCord has the whole supervision of the Tokyo or Southern Field.

Of the introduction of the new missionary in Sendai she writes: "Homesick though we were for our old friends in Oji, we soon began to share in the love and pride which every resident missionary has for Sendai, the largest city north of the capital. New Englanders do not love Boston more loyally than these transplanted sons of Pilgrims and Puritans rejoice in their adopted home. To belong to the 'Sendai Community' is to be one of an aristocracy, which needs no explanation." The Thursday afternoon English prayer-meetings are the places of social fellowship of the community, and the Sunday afternoon union services in English are seasons of strengthening worship and genuine Christian fellowship for the English-speaking Christians of the city. The same is true of similar English services in Tokyo. Mrs. Bishop and the writer

enjoyed the blessings of these meetings during our stay in these cities.

As Sendai is the headquarters of nearly all missionaries of all Boards doing missionary work in northern Japan there is quite a community here of English-speaking people.

"The new American Mission Home was ours by possession for a year; after being the only American among Oji's ten thousand Japanese," says Miss True, "we felt as we would had we come to some American possession—Alaska or the Philippines!"

AT ISHINOMAKI

On Mr. Woodworth's return to Japan there was a re-adjustment of the missionaries: Mr. Woodworth taking the oversight of Tokyo and the Southern Field; Mr. McCord and family removing to Sendai to look after the work in the Northern Field, and Miss True removing to Ishinomaki.

Of her first period here she says:

The people as yet largely are not reached by the gospel, but they are very cordial to the strangers in their midst. The first year there were seven additions to the church, the next year there were twenty-six additions. Four Japanese children were in our home, and we thought that added to the respect which the Japanese people had for Mr. Jones, and also the effect of the rising tide of Christianity in Sendai. The care of the children gave us the good-will of fathers and mothers.

* * * * *

War spread over the land. Pulpits were turned into political platforms; exhortations on peace and war, loyalty to country and the Christ and the attitude to the enemy took the place of prayer-meeting testimonies; charitable work encroached on time formerly given to evangelistic work. We distributed Gospels, tracts, and temperance drinks to departing soldiers, and tried to do our part in caring for suffering children and relatives of those who left us.

After the war? Interest and opportunity everywhere! Eight years of active service for Miss True have passed. She needs the rest that a change will give, and returns to her Massachusetts home on a vacation furlough.



CHRISTIAN CHURCH AND PARSONAGE, ISINOMAKI, JAPAN.
 CHRISTIAN CHURCH, TOKYO; MISSION HOME, SENDAI.
 MISSION HOME, TOKYO.

CHAPTER X.

REV. E. K. McCORD AND WIFE EDITH P. McCORD BIOGRAPHICAL

WE asked Mr. McCord for a brief biographical sketch of himself and wife. He furnished it. He has nearly always done what the Mission Secretary has asked him to do; but in this case he overdid it—in brevity. This we attribute to his over-much modesty. Still the sketch is significant and interesting.

"I was born in 1870, at Wallkill, Ulster County, New York, the son of a farmer; was converted at the age of seventeen; was educated in the common schools; High School at Newburgh, New York; at Starkey Seminary, Eddytown, N. Y.; and a year at the Christian Biblical Institute, Stanfordville, N. Y. Was baptized by Rev. A. H. Morrill, D. D.; ordained in September, 1895, by the New York Southern Christian Conference. Was pastor of the First Christian Church of Binghamton, N. Y., from April, 1895, to December, 1898, and of the Wolfeboro, New Hampshire, Christian Church, from February, 1899, to December, 1899, from whence we started for the Orient.

"My 'call' to foreign missionary work was very vivid and peculiar in that it preceded any satisfactory consciousness of conversion. The field which I would have chosen for myself, and which even yet appeals to me more than any other, is Africa, and only the fact that our own church has no work in that country, has led me elsewhere."

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the common schools, at Starkey Seminary, at Providence, R. I., High School, with some studies under Mrs. Dr. Weston at the Christian Biblical Institute, Stanfordville, N. Y. She was converted at an early age and united with the Christian Church at Medway, N. Y. Her choice of a missionary field would have been India. She joined the Student Volunteer Band while at Starkey Seminary, but cheerfully joined with her husband for the Japan field, the only foreign field of the Christian Church at the time.

APPOINTMENT AND GOING

At the annual meeting of the Mission Board, October, 1899, Mr. and Mrs. McCord were placed under appointment as missionaries to Japan.¹

Leaving their home and charge at Wolfeboro, N. H., they started for the Orient, stopping for a week at the Mission Rooms in Dayton, Ohio, the "Rooms" then being in the Mission Secretary's home. Leaving Dayton, January 11, after stopping a few days with friends in Los Angeles, California, they sailed from San Francisco, January 24, reaching Tokyo, Japan, February 20, 1900.

Gerald McCord, An Incident.—When the McCords left Dayton, their then only child Gerald, who was just about a year old, was very sick with whooping-cough, so much so that we at the Rooms entertained fears that he could not live to reach Japan. But the Christian heroic parents, with strong faith in God and the divinity of their mission, wavered not but pressed onward. The body of the sick child was not left in the Pacific, as was vividly

¹Leadings to McCord's appointment: Correspondence with him while he was Home Mission pastor at Binghamton, N. Y., led the Mission Secretary to believe that he had drawings toward the foreign field. Desiring a new missionary for Japan, just before the annual Board meeting we wrote him to hold himself ready to respond to a telegram from the Board—he was then pastor at Wolfeboro, N. H. His name was presented to the Board; a telegram was sent, which reached him while attending a conference; he took the first train and was soon present with the Board in Dayton, Ohio. He offered his services as foreign missionary and was placed under appointment.

manifest when a little more than two years later his strong nimble limbs enabled him to keep ready pace with his father and the Mission Secretary in several walks on the streets of Tokyo—ever followed by a troop of Japanese children attracted by the white face and blue coat of the strange looking foreign boy.

RECEPTION AND BEGINNING

We here record some mention of their arrival and the reception given them by our Tokyo Mission, as given us by Miss Penrod on a postal written two weeks after their arrival. Though there are some other matters mentioned, we give the whole message of the postal, which postal we hold as a rare and unique memento, especially for the character and quantity of the matter contained on a postal card. On a regular Japanese postal three and a half by five and a half inches in size Miss Penrod wrote in a legible hand with pen and ink the following *five hundred and nineteen words*:

TOKYO, JAPAN, March 5, 1900.

DEAR BROTHER BISHOP:—Your very good letter came on the steamer with the McCords. We were happy to receive our new missionaries, and so were all our Japanese brethren. Though we nearly froze them out for the first week, we soon got things warmed and dried out sufficiently to make them comfortable. The damp cold here is the first trial to the newcomer. But we do get used to it by and by. The Japanese and foreigners alike gave Brother and Sister McCord a hearty, whole-souled reception. We are sure their coming will be a blessing to the work. They take right hold of the work and language with a will and determination which means business. They were not on the premises a day until Brother McCord's ready hands were taking off duties from those who were somewhat weary with long work. Brother McCord has taken Brother Woodworth's Sunday afternoon Bible class, which has had to rest for eight months. He also takes my class on Thursday evenings. This, with supply work and language and custom study, will keep him quite busy. Sister McCord studies with Brother McCord. They are surely doing well in their beginning. Last Friday at the reception, interested friends cautioned me not to allow the new missionaries to over-work, *to make them make haste slowly—to give them plenty to eat and plenty of out-door exercise.* Now if our missionaries were not sensible people, would I not have a hopeless task on my hands?

Dr. Worden thinks it would be better for Brother Fry to have a year's rest now rather than in four years from now. He thinks it would be money to the Mission to allow him a year's rest now—not necessarily in America, but in the Hokkaido or some other distant spot where he would have a complete change. However, rest at home would be best. As Brother McCord and I had been thinking the same, we realized that we had strong support in the Doctor. Dr. W. thinks Brother and Sister Fry worth their weight in gold and entirely too valuable not to have proper care. Cannot the Board at home grant them a year's furlough? I have not written the Frys about it, do not know that they would accept it—but am under the impression that they would if it were offered them. Am very thankful to the Board for considering my salary. While I do not think as some do in regard to the Karuizawa work, I have decided to close it. Will write more fully soon when time is at hand. There are many things which give reason for anxiety in the work. Now that our new missionaries are here and the receptions are over, I hope to keep you better informed in regard to the affairs on this side. My notes will be in the last of the month or the first of next. Many, many thanks for your kind presents. A remembrance from home looks so good. Sister Stacy's gift at hand also. Thanks. C. TENA PENROD.

TRIP NORTH; MEETS MR. FRY

At the time of Mr. and Mrs. McCord's going Mr. and Mrs. Woodworth were home on furlough. Miss Penrod was at Tokyo, Miss True at Oji, and Mr. and Mrs. Fry at Sendai. The McCords were now stationed also at Tokyo. After a few months studying, working, and getting hold of the conditions, Mr. McCord made his first tour north, met and had practically his first visit with the Frys, at Sendai. With Mr. Fry they visited all the churches and many of the outposts of the Northern Field, getting acquainted with the native workers, the field and its needs, counseling, making (with God's blessings) and baptizing converts. In his report of this his first inland missionary tour he speaks especially of his sense of the greatness of the need for, and the blessing of, missionary work, and wishes that the Board might be able to send new missionaries every Board meeting; and of the delightful acquaintance and high estimation formed of his brother missionary, Mr. Fry. He says of Mr. Fry that:

He seems to take naturally to touring; adapts himself easily to his surroundings; preaches in Japanese with ease; talks easily

with enquirers of the sweet story of love divine. I was impressed with the firmness and yet the patience, gentleness, and love with which he met the perplexing problems of the work. I had wondered what would be our feelings toward each other. As I watched him in the work I soon learned that I had come in contact with a man who is every inch a man, seeking with all his strength to answer the purpose of God in his creation.

* * * * *

During 1901 and 1902 Mr. McCord, though he has so recently come to the field that he has not had the time or opportunity to acquire but a very limited knowledge of the language, must needs have the entire oversight and direction of the workers and the work of the whole of the Southern Field, Tokyo and Oji, and their outposts, with Miss True's assistance at and out from Oji. Mr. Woodworth was home on furlough and Miss Penrod, because of a breakdown in health, had just gone home. Language study must be pursued, for what can a missionary expect to do without the vernacular? More or less preaching at different points must be done; the native workers must be instructed and counseled, they are only recently from heathenism; the Sunday-schools are to be looked after, and there are more of these schools in this field at this time than can, with the available force of workers, be held on the one Sunday in the week, so others of the seven days have to do duty for this service; extra Bible classes are to be taught; singing classes drilled; converts baptized and started in Christian work; difficulties and problems that arise almost daily in establishing and carrying forward Christian work among a non-Christian people have to be met. Quite a little difficulty was experienced at a few points in this field during these years in securing and holding places for meeting purposes, by the constant opposition of Buddhist priests.

A New Meeting-house.—A matter of much interest both to the Mission and its friends at home during and including the years 1899 and 1901-02 was the question of a

church house in Tokyo. The Iigura meeting place, which had been secured early in the work, had become quite too small and insufficient for the Christians' growing central work in the city. Money was raised by the home constituency for a Christian meeting-house. Much difficulty with frequent delays was experienced in securing ground in a suitable place for such a building. It took nearly two years' diligent looking after by the missionary on the ground before a location was obtained. The land, prospectively secured, the matter of title caused further delay.

Question of Land Titles.—From the commencement of missionary work in Japan, until the new treaty went into effect, in July, 1899, the matter of titles to real estate on which to build mission churches, homes, and schools, had given much concern, the Japanese government being careful not to allow foreigners to acquire legal title to land. The only security missions could have was the integrity of the Japanese trustee in whose name the title might vest. And since the treaties had gone into effect there seemed to be but two ways by which foreigners could secure land: by a lease, which might be long extended (but as this is not absolute and must have a time limit, it is not very satisfactory), or by an incorporation of persons residing in the empire.

THE INCORPORATION

To secure a satisfactory incorporation was found by the various Boards, up to this time, not to be an easy matter. But Mr. Fry, the Christians' senior missionary at the time in Japan, by his intelligent, tactful skill in preparing and presenting the matter, and his patient persevering waiting on the proverbially slow movements of Japanese officials in business matters generally, finally succeeded in securing an incorporation for the Christians'

Mission, about the beginning of 1902; the second, we were told, that had been secured by any mission in the empire, the Baptists being the first.

The following are the first five of the sixteen articles of the incorporation :

ARTICLE I. This Association shall be styled The Association of Christian Missions in Japan.

ARTICLE II. All missionaries of the Mission Board of the Christian Church permanently residing in Japan shall be eligible to membership in the Association.

ARTICLE III. Any member of the Association ceasing to be a missionary of the Mission Board of the Christian Church permanently residing in Japan shall thereby cease to be a member of the Association.

ARTICLE IV. The Association shall have no legal connection with any organization in a foreign country, or with any organization in Japan that is ecclesiastical, or whose object is to make a profit by the conduct of its business.

ARTICLE V. The object of this Association shall be to hold and manage land, buildings, and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.

While Article IV says, "The Association shall have no legal connection with any organization in a foreign country," Articles II and III tie it to the Mission Board of the Christian Church. In Article VI it is said that the property of the Association will consist for the most part of lands and buildings purchased by funds contributed by the Mission Board of the Christian Church; and Article XI gives the Association power to transfer property, to sell property and return the proceeds to the Mission Board of the Christian Church. The trustees of this Association are elected by the Mission from time to time as occasion may require. In this incorporation the Christians' church property in Japan now rests, except the land on which stand the Tokyo Mission Home, a parsonage for the native pastor and a school dormitory. This is on part of a large landed estate that cannot be purchased, at least not at present; for this the Mission continues to pay a ground rental.

It was in May, 1902, while the Mission Secretary was in Tokyo, that the last preparatory *sodan* was held, arrangements made, local trustees elected, a building committee appointed, and ground broken for the new Tokyo Church. To superintend its erection occupied much of Mr. McCord's thought and time during this season.

READJUSTMENT OF MISSIONARIES

The Frys having come home on furlough the latter part of 1902, before the Sendai Mission Home was quite completed, Miss True was removed to Sendai to look after matters there, while Mr. McCord remained in Tokyo to superintend the completion of the new church, and other matters.

In 1903 Mr. Woodworth returned to Tokyo, charged with the duty, mainly, of teaching and training native workers; in addition he must now take the whole oversight of the southern part of the Mission, as the paucity of missionaries on the field will allow of but one for Tokyo. Of necessity the McCords now remove to Sendai, the headquarters of the whole Northern Field, with its six churches and fifteen out-stations at this time, over which he must now take the advisory oversight. To him as a specific field was assigned Sendai, Ichinoseki, Wakayanagi, and Iwaideyama and their outposts, while to Miss True and her Bible woman, Miss Hamaguchi, were assigned Ishinomaki and Wakuya and their outposts. However, both worked when and where most needed without particular reference to boundary lines.

On the basis of an equitable division of the responsibility between the different denominations occupying positions in this territory, the Christian denomination was and is responsible for giving the gospel to 250,000 souls in this and in the edge of an adjoining province, in which Ichinoseki is situated.

Mr. McCord pursued his studies of the vernacular, did some teaching of English Bible classes, assisted Mr. Kitano, our Sendai pastor, in caring for and distributing famine relief funds, of which work Mr. Kitano was one of the head native managers in the city.¹ Mr. McCord also assisted Pastor Matsukawa, to whom was entrusted the distribution of relief funds in the more northern part of the field. This required much trudging from village to village, through the snow, up the mountainsides, seeking out the poor starving ones and administering what relief was in their power to give.

Aside from the above mentioned lines of work, Mr. McCord gave himself almost exclusively to evangelistic work, counseling, encouraging, and assisting the native pastors and helpers; by preaching and by personal effort leading souls to Christ and baptizing converts. And this not only in his own specific field, but assisting Miss True in her field, as occasion required, in special efforts, baptizing, etc.

MISSIONARIES IN OUTLYING TOWNS

From Mr. McCord's annual report for the missionary fiscal year 1905-06, Miss True having recently returned to America, we quote the following, suggesting an idea of missionary administration worthy the consideration of Mission Boards: ²

Miss True's residence in Ishinomaki proved the advisability of missionaries residing in outlying towns. I regard the two and a half years of her residence in Ishinomaki as having been a wiser course by far than had she remained in Sendai, and am convinced, to my own satisfaction at least, that the majority of

¹ During the winter of 1905-06 a very sore famine prevailed in three provinces of which Sendai was near the center. The Christians' missionaries and native preachers in this part of the field took an active part in doing all possible in the way of relief. The Japanese Christians in the famine district had a relief committee of which our own Pastor Kitano was practically leader. Mr. McCord was also in direct touch with the general relief committee. To him the relief funds donated by our home people were sent. He superintended their distribution. The most generous contributor to this fund by our people was Mr. Ephraim Pierce, of Cliftondale, Mass.

² Christian Missionary, Vol. XIII, p. 31.

the missionaries not engaged in school work would count for more by living in these larger outlying towns, such as have middle schools and the like, than by clustering so thickly in the cities. In Sendai we have thirty-seven missionaries, including twelve wives, in a city of 90,000 people, while all around us are towns of 10,000 and less population without a missionary and with a scarcity of Japanese workers. Sendai is not "over-churched," but, comparatively, it is tremendously "over-missionaried," and we appear to a certain class of Japanese people as a body of men and women so closely wedded to the ease and luxury of life that we must cluster in the larger cities where these luxuries are available, instead of facing the greater difficulties of a more inland life and residence. And this condition can hardly be said to be the desire of the missionary body. I could name at least five missionary families in Sendai who are urging their Boards at home to permit them to settle in these outlying towns.

These were years of strenuous activity and large usefulness and much fruitage on the part of Mr. McCord and Miss True and their native helpers. But how could, how can, so few cover so large a territory and reach so large a number of people? And especially when so little funds (usually only barely enough to live on) are furnished them for travel, or other helps for aggressive work. As we are credibly informed there is yet much unoccupied ground in the territory of this our Northern Field, with its thousands of souls who have not yet heard the gospel—waiting, many dying while waiting, for men and money to give or send it to them.

THE GREATER AND SADDER DESTITUTION

We give some extracts from a letter of Mr. McCord's written in February, 1906. After visiting and describing some of the most destitute places of the famine-scourged district of northern Japan, he refers to the spiritual destitution as follows:

"During the writer's recent trip, he passed through a number of places where the gospel has not been preached at all, except at rare intervals by some passing evangelist. And in some places the gospel story had never been told. This is not uncommon throughout a large part of inland Japan. Three days ago I preached in a village of a thou-

sand inhabitants, and in conversation with some of the people, I asked, 'How do the people of this village regard Christianity?' The answer came very quickly, 'We don't know anything about it.' Kuribara County, where our own Matsukawa is located, has no other resident evangelist in it; while a contiguous county has no Protestant worker whatever. Iwaideyama, where our Mr. Tamura visits once a month, a very large territory, is practically without any means of knowing the way of life. Nor are these isolated cases. In the more densely populated regions around Utsunomiya, *the people are dying by thousands, and hundreds of thousands, without any adequate knowledge of the one and only true way that leads to eternal life—in Jesus Christ.*

Why do not the missionaries and native evangelists go out to these destitute places and preach the gospel? Oh, friends, we do want to go, our hearts are yearning for these unsaved people, but there is a limit to human strength and endurance; the spirit is willing enough but the flesh is weak. Oh, give us help,—more men and women, and more money; for while both evangelist and missionary willingly, joyfully trudge on foot through snow and mud and slush, climbing mountains and wading streams, still the work cannot be successfully maintained and pushed out into new and unoccupied fields without men and money. God asks for human feet to climb the mountain paths, and human hands to distribute the printed Word, and human tongues to tell the sweet story of redeeming love to the millions now in the 'region and the shadow of death.'"

FAITHFUL WORK OF NATIVE PREACHERS

The following excerpts from the 1906 annual reports of a few of our Japanese workers, will, with what is elsewhere given in this book, indicate to the reader somewhat of the spirit of the men and women, and the nature

and results of their faithful Christian work. These we give are not specially selected; they are the first in the list of reports for this year, 1906. All the workers are not equally and at all times successful, as all ministers in reputed Christian lands are not always equally successful.

Rev. Mr. Takahashi, Ichinoseki, and Outposts.—During the year I have preached 174 times; given 46 prayer-meeting talks; 23 Sunday-school talks; taught 82 Bible classes; made 1587 calls for personal work, and baptized 6 people. The above gives a general outline of the year's work. All departments of our church at Ichinoseki have greatly progressed during the year. The Sunday-school has made good advance, often as many as 150 being present. Lately the meetings at Kazawa and Wakutsu outposts have been quite promising. During the year I have done some street preaching and distributing tracts from house to house. And in famine relief work I visited many towns and villages, where I don't usually go, and did some evangelistic work in connection with these trips.

Mrs. Takahashi has maintained a Loyal Temperance Legion and a woman's meeting, and has helped in the Sunday-schools at Ichinoseki and Kazawa.

Rev. Mr. Tamura, Wakuya, and Its Outposts.—After speaking of some of the discouragements, opposition of Buddhists, etc., that he has met in his parish this year, he says: "At Iwaideyama, I do not know why no one has been converted unless it be that my inability is unavailing, with only one visit there each month. I think perhaps it is the result of my disobedience, or my desire to have my own way, or my lack of earnestness."

Rev. Mr. Kawamura, Ishinomaki, and Outposts.—The Ishinomaki church has two preaching services and Sunday-school each Sunday and a Thursday evening prayer-meeting at which time the Christian Endeavor topics are used, and the church members are leaders. At Negishi we have a weekly Sunday-school, at the other places we go once a month.

At the Ishinomaki hospital we have a meeting every Sunday afternoon for the patients and nurses, and others who may come. Often as many as forty are present. Here we have Bible reading, prayer, testimony, and singing. Wednesday I teach a Bible class at this hospital, and we loan Christian books for the patients to read.

We have a Young Men's Association, with about fifty members, some of whom have become Christians through the influence of the Association. This society does street preaching and distrib-

utes tracts. Once a month it has a special lecture. Held a revival meeting in November with good results. We have also held temperance meetings. Every Friday I do personal house to house work, following Dr. Torrey's method.¹

The statistics as to members, etc., were given in the tabulated report of the Mission.

THE McCORDS' FURLOUGH AND RETURN

Being granted a well-earned furlough the McCords came home, reaching South Westerlo, New York, February 6, 1908. During the regular furlough period Mr. McCord spent much time visiting home churches and conferences in the interest of the work. Wherever he went he was cordially received, and his messages were listened to with marked attention and a growing interest.

When the usual time of furloughs had expired, the cramped financial condition of the Board did not seem to justify their return to the field. The Board, however, refused to accept his offer of resignation, but granted him the privilege of accepting for a time the offer of a pastorate. This he did with the Christian Church at Medway, New York.

* * * * *

After two years and nine months spent in the home land, Mr. McCord and family were returned to Japan, reaching there early in January, 1911. Thus, for lack of funds furnished the Mission treasury, this good, able, and successful missionary was detained a year and a half in this country when he ought to have been in Japan, where his knowledge of the language, the field, the people, and their needs, rendered his services so essential to the progress of the work.

After reaching Japan and spending a little time in Tokyo, to rub up on the language, which by nearly three years of non-use had naturally become somewhat rusty,

¹ Christian Missionary, Vol. XIII, pp. 58, 59.

they are again stationed at Sendai to take the oversight of the Northern Field. His duties and work here are much the same as before the furlough.

For some time after their return Mr. McCord's letters to the Mission Rooms, which have nearly always been so buoyant, breathing the spirit of faith and hopefulness, seemed to contain a minor chord of discouragement. This was caused by the Board's inability, still for the lack of adequate funds, to make appropriation sufficient to enable the Mission not only to maintain the work intact as it then was (because of the natural growth of the work, and increase in expense of living, etc.), but preventing almost entirely any enlargement of the work.

As a result of the smallness of the Board's appropriation for 1912 the Mission felt constrained to drop off some of the workers, one church and several outposts.¹ A letter from Mr. McCord published in the home church papers shortly afterwards speaking of the retrenchment and its depressing influence on the missionaries and the native workers was enough to make angels weep, if angels have tears. But the conditions described have not seemed to draw many tears from the eyes of the home church, or loosened the strings of many money purses.

* * * * *

Later letters from Mr. McCord manifest more of his normal buoyant, hopeful spirit. He is bending his best energies to make his time and ability, with the resources at his command, go just as far as possible towards restoring, maintaining, and advancing the work in the Northern Field of the Mission. He was planning for and actually making more itineraries in the field, and supplying with occasional services points that had been dropped, in the

¹ This retrenching process struck the work somewhat in Porto Rico as well as in Japan.

hope that larger funds might soon be provided, than it was thought possible at the beginning of the year, 1912, could be done.

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NOTE.—In the last letter of 1912 from McCord, received December 26th, we have this passage: "I have done more country work this fall than I have ever done before in the same time. Our loss of Kawanaka made this possible. We turned the balance of his salary largely into travel funds, and we all have been doing hard, steady work at it. I think I was never so generally tired out in my life." And so the loss of one, for the time being enabled others to do the more, and perhaps more effective work.

TRIBUTE TO McCORD

We here record the following tribute to Mr. McCord by missionary Mrs. Ida Woodworth:

Being left parentless while young, he had to step lively, and he still keeps it up. This fits him for being a good missionary in the work. He must travel much in his large field, and he goes, all the way from trains on his own feet. He also preaches anywhere; in church, if there is one, in lodging houses, at tea houses with a box for a desk, and with a background of beer bottles, and in private houses, and by the wayside. Through all kinds of weather, through heat and cold, water and snow, and slush and mud unspeakable he goes; and after that he keeps on going! If any one has a flying machine that he would like to bestow upon an appreciative person—Mr. McCord is that man.

CHAPTER XI.

THE GOING AND WORK OF REV. CLARK P. AND MRS. KATHERINE GARMAN—BIOGRAPHICAL

REV. CLARK P. GARMAN, B. A., was born and reared on his father's farm near Troy, Ohio. His grandfather, Rev. C. C. Phillips, was an active minister in the Christian Church for many years, maintaining his membership in the Miami Ohio Conference until passing to his heavenly reward. His father and mother were both school-teachers for some years before and after marriage.

The subject of our sketch was converted in a meeting held by Rev. J. G. Bishop and was baptized by him, uniting with the Cove Springs Christian Church, near Troy, Ohio, at the age of eleven. He was an active worker, filling various offices in the Sunday-school and Christian Endeavor Society, being Sunday-school superintendent the last four years before leaving home for college, and serving as the first president of the Christian Endeavor Society. His pastor at the time reported him as the best organized and working Sunday-school he knew of. He served also as trustee of the church.

After graduating from the common school and from the Troy High School, he taught four years, and then entered Adelbert College of Western Reserve University, Cleveland, Ohio, from which he graduated in 1905, with the degree of B. A. The summer vacation of his last year in college was spent in Europe. During his last two years in college he taught in the night schools for for-

eigners. During his first year in college he joined the Y. M. C. A. and a mission study class, continuing the study of missions during his college course, and taking an active and prominent part in the missionary work of the church which he attended. He attended various Y. M. C. A., missionary, and Bible study conferences in different parts of the country, often teaching both Bible and mission study classes. At Lakeside he taught a class that was in training for leaders.

As to a call to the ministry, he says:

I never had any, or rather it came through my call to the missionary work. I entered college for better equipment in my chosen work of teaching. Through the College Young Men's Christian Association I was brought to face the needs of non-Christian lands. With such knowledge I came to realize that as an honest Christian I could not invest my small ability in the home land when I believed that that same ability, however small, would net greater results for Christ if invested in a land where His name was little known. With this decision, I continued my studies with the thought of teaching, but teaching in some mission land. Upon application to our Mission Board I was not encouraged in the prospect of doing educational work; opportunities to do such work under other Boards came unsought. Some of these I could not accept; others, when it came to the vital point, I was rejected because theology must be taught, or I was asked to remain in the home land another year and study Bible in their denominational school and make the acquaintance of their people, lay and clergy. At this time two letters influenced me more than I then realized. One was from Rev. W. H. Denison in regard to church loyalty, and the other was from Dr. J. G. Bishop, saying that if he were privileged to become a missionary he would trust the Lord to find the teaching for him, or decide how much teaching would be in his work—as every missionary has more or less teaching to do. I could not fail to see the common sense of the latter letter; and finding out that it would be difficult for me to sever my connection with my own church, the Christian Church, even though I had several offers from others, Dr. Bishop's advice was accepted.

MRS. KATHERINE GARMAN

After leaving high school she took a two years' course, including stenography and business college, and then served for several years in the office of the general superintendent of one of the trunk-line railroads of the country.

She united with the Euclid Avenue Disciple Church, of Cleveland, Ohio, when fourteen years of age, in which she was an active worker, occupying various offices in the Sunday-school, Christian Endeavor, and missionary societies. She was especially helpful in the missionary enterprises of the church, and it was through her influence and effort largely that the church first undertook the support of its own missionary in Japan. The same church has since offered to give Mr. and Mrs. Garman a good outfit, and send and support them in Japan, if they would go as missionaries for them. But she is content to go with her husband, as missionary for the Christian Church.

APPOINTED—GONE—ON THE FIELD

October 13, 1905, Mr. Garman was placed under appointment by the Mission Board as missionary to Japan. On November 1, he was united in marriage with Miss Katherine Wise, at the home of the bride's parents in Cleveland, Ohio. The next day after marriage, they entered the Moody Bible Institute, Chicago, Illinois, for two months' special training. Beginning January 2, 1906, they spent some weeks among the churches to enlarge their acquaintance with those whose representatives they were soon to be in Japan. In slightly more than two months of this work, the churches, through their influence, contributed about \$700.00 towards the expense of sending them to the field.

A large and interesting farewell meeting for them was held in Troy, Ohio, on the evening of April 12, 1906, and at daybreak the day following the good-byes were said and—they were speeding westward, reaching Los Angeles the day of the great San Francisco earthquake. This catastrophe caused delay; but finally, on April 30, on the first boat that could secure sufficient provisions to undertake an ocean voyage, they sailed. May 15 they sighted the

shores of the "Sunrise Kingdom," and in due time were in the Mission Home in Tokyo.

Mr. Garman spent the first months mainly in visiting, in company with the missionaries, the various churches and out-stations of the work, not only in the Tokyo Field but in the Middle and Northern Fields as well; cultivating the acquaintance both of the missionaries and the native pastors; in learning conditions as they have been, and now are, of the Christian work already done and of the work still to be done; the meanwhile, and from the first, giving attention to language study.

FIRST TOUR NORTH

This paragraph is from his account of his first visit to the Utsunomiya Field:

Brother Fry teaches English in the middle school, corresponding to our high schools, and draws largely from this school for students for his Bible classes. It was a pleasing sight when seventeen young men gathered around Brother Fry for an evening's study of God's Word. Sister Fry does a similar work among the girls and women, somehow getting very near their hearts. After the meetings inquirers would come to our rooms at the hotel, and Brother Irokawa would talk with them, sometimes until the small hours. The Lord hasten the day when I too may be able to converse with these brethren about the deep desire of their hearts.

In writing to the Mission Secretary at the close of his first summer in Japan, among other things Mr. Garman said: "With all my mission study I knew little of the actual conditions in Japan, nor do I expect to be able to portray them so that any one else can gain a full and unmistakable idea of the status of things. I had read, and you still do, of the great progress of Christianity in recent years; that soon the missionaries' work would be done and they would be returning home. The progress certainly is great, especially when one considers the short time that missionaries have been in the country; but there is still a great work to do. A recent traveler coming from India and China says that to judge from the temples and the

crowds that throng them one would think that Japan were more deeply steeped in heathenism than either of the other countries. Elsewhere, temples are in a tumble-down state, while in Japan they are in excellent repair and they are seldom without their worshipers.

"The emperor himself travels several hundred miles to bow down before graven images; several times within a year he will send a representative to do the same thing for him. On festal days the visitors at these temples are as numerous as at some great fair in the home land. In addition to this nearly every non-Christian home has its shrine where obeisance is made morning and evening.

"With all the progress of Christianity, it cannot begin to compare with Buddhism. And the Buddhists look with envious eyes at the growing power of Christianity. They are copying as much as possible of the forms of Christian services. They are organizing their disunited forces. They form organizations patterned after the Young Men's Christian Association, at places even taking the same name. They are sending missionaries to all lands where Japanese emigrate. A recent newspaper article called upon Buddhist missionaries to seize this opportunity to gain such a hold on the schools of Korea as they have on the schools of Japan.

"In closing, I would say that with the first-hand knowledge of Japan that I now have, if I were to select my life work over, it would be just what I have chosen—missionary work in Japan."

And we may add, his letters to the Mission Rooms indicate that his mind and heart were filled with interest and enthusiasm for the work.

IN THE LANGUAGE SCHOOL

In October, 1906, Mr. Garman entered the Japanese Language School for Foreigners, a much-needed school that had recently been established in Tokyo. In the

advantages of this school he has had a privilege that none of our missionaries previously going to the field have had. They had it not for two reasons: first, when they went there was no such school; and, second, if there had been, the work as it then was, made such heavy demands upon them that they could hardly have taken the time for a regular school course. But the establishment of this school marks an advance step for missionary equipment in which we feel sure they all rejoice.

At the close of this year, Mr. Garman reported as follows:

In October I entered the Tokyo Language School for Foreigners which I attended throughout the school year, passing the examination given by the examining committee appointed by the Board of Co-operating Missions, along with the rest of the school. In addition to this, I held two English Bible classes per week in our home, where an evangelistic service, and part of the year a Sunday-school, were conducted weekly by workers from the Bible Training School. This, with an occasional sermon at the church constitutes my labors for the year. No doubt it seems small—it does to me. I shall be glad when I can do more. It certainly is wiser to put most of my energy in these first years into the language study, rather than attempt more work through an interpreter and make no progress in speaking. It is, I think, quite true that with few exceptions, it is those who have been forced into the work in the start, or for some other reason have not been able to acquire a fair knowledge of the language, that are now saying that there is no longer a place for the missionary in Japan.

The following summer was given largely to visitation among the churches, mostly with Mr. McCord in the Northern Field, and pursuing the language study under a tutor. In October he entered again and pursued his studies the second year in the Tokyo Language School. In addition to language study he taught two Bible classes each week; and, with an assistant, conducted evangelistic services in his own home. A Bible class for women, conducted by Mrs. Garman and a Bible woman, and a Sunday-school for a part of the year, were also conducted in the Garman home.

THE GARMANS AT SENDAI

The McCords coming home on furlough early in 1908, the Garmans removed to Sendai to take the oversight of the work in the Northern Field.

From his annual report of 1909 we gather the following facts: that though the church at Ishinomaki was rejoicing over the return of Miss True, still, as he thought, the year's absence of both Miss True and Miss Hamaguchi was a blessing in disguise. The Christians learned to depend on themselves instead of these faithful workers. The church at Iwaideyama had actually become a church, having graduated from the outpost class. All the churches in this, the Northern Field, had received additions to their membership, and baptisms had occurred at some of the outposts.

A CHURCH AND PARSONAGE AT SENDAI

During the year a parsonage for the pastor at Sendai had been furnished, and a Christian church (building) erected and dedicated, to the great joy and encouragement of the church and its friends. The funds for the erection of this building were furnished by one of the missionaries on the field, whose name, so far as the writer knows, has never as yet appeared in print as connected with the building, withheld by the request of the donor. Some of us know, and God knows; and we believe both God and the contributor regard this building for religious uses, as a far more precious monument than would be a cold marble shaft costing ten thousand dollars standing in some cemetery.

The missionary's time had been divided between touring among the churches and outposts, studying the language and general missionary work in Sendai. He had taught one evening a week in the Y. M. C. A. night school, an English Bible class per week at the church just before the prayer-meeting, and given no small amount of time

and energy to the Sendai Christian Orphanage, of which he was a Trustee elected by the Mission. Of this institution he was treasurer and a member of the Executive Committee of the Board of Trustees.

THE SENDAI CHRISTIAN ORPHANAGE

is an incorporated body. An Orphanage Association has been formed with membership open to all Christians resident in Japan. This is an institution with *Christian* only as its name, the training of children in accord with the Christian religion is its avowed purpose, and Christians of every Protestant denomination in Northern Japan actually co-operating in its management, not as members of denominations, but as Christians.

A Christmas Celebration.—Mr. Garman wrote:

I attended but two church Christmas celebrations this year, one at Sendai and one at Ichinoseki. At Sendai, not being able to accommodate all at one time [the new church was not yet ready for use], had one service in the afternoon for the children and another in the evening for the grown-ups. This made an almost constant performance from about 1:30 until 9:00 P. M. At Ichinoseki, where we have one of the largest Sunday-schools in our Conference, 150 pupils and 130 guests were crowded as closely together as they well could be to listen to an entertainment which lasted from 6:00 to 10:30 P. M. After this long program of forty-eight numbers, nothing would do but there must be a message from the brother (Koshiba) who had just returned from so many years in the United States, the goal of many a Japanese youth's ambition. After all was over and the children and guests had gone, the pastor and helpers gathered together for a thanksgiving prayer-meeting, grateful that they had been given this opportunity to publish the glad tidings of a Savior come into the world to gladden the hearts of mankind. After this an opportunity was given to question Brother Koshiba regarding America. It is noteworthy that his former address had not been about his experiences or the foreign ways, but about the purpose he had in spending so many years preparing for his life-work, and his present aims and hopes.

And these people are just from, or are emerging from, deadening superstitions. As the author pens these lines his mind dwells vividly on the evening in April, 1902, when he, with Mr. Fry, held a service at the same place with

some three hundred people crowded into or around the room, eagerly listening to the strange foreigner from America in his efforts to tell them, through his interpreter, of the true God, and of His Son Jesus Christ and the way of salvation through Him.

MR. GARMAN AS HEAD OF THE TOKYO SCHOOL

The Garmans remained at Sendai, with the oversight of the Northern Field, for the second year, (until about the time of the McCords' return), his work being much the same as the previous year. In 1910 they return to Tokyo, he to become head of the Christian Theological School. This position he held until the school was given up in 1912. From the beginning, as a true missionary he has been willing to work where duty has seemed to call, though his mind has seemed to center, for himself, very largely on the educational line of missionary work. In his present position, he seems to feel quite at home, and, so far as we have learned, he is rendering good and acceptable service.

CHAPTER XII.

MISSIONARY SCHOOLS

IT goes without saying that in missionary work in all non-Christian lands, education and evangelization go hand in hand; and so it has been in the Christians' Mission in Japan.

Day Schools.—As to secular education: in the earlier period of our Japan work considerable attention was given to starting and running day mission schools—in Tokyo, Oji, Ishinomaki, Wakuya, and perhaps at some other points; considerable kindergarten work was done also. This was found to be helpful, both for the direct blessing to the pupils, and as paving the way to reach their parents. But later in the work these schools were mostly given up, first, because of the scarcity of workers to carry them on with the other seemingly more important educational and evangelistic work; and, second, because of the growing efficiency of the government school system.

BIBLE CLASS WORK

But educational work more directly linked with Christian work, such as English Bible class teaching, for which there has been a large demand for the people, has run parallel with other lines of the work practically from the commencement, and has resulted in great blessings, the missionaries embracing the opportunity thus given for sowing seeds of gospel truth. In these classes many grammar school, college, and university students have been won to Christ and Christianity. The larger efforts, how-

ever, have been directed to the teaching and training of preachers, Bible women, and other Christian workers. This work was commenced simultaneously with the opening of the mission by Mr. and Mrs. Jones at Ishinomaki, and then at Tokyo, as has been before chronicled in this book. This department of work, commenced by Mr. Jones, was considerably enlarged and carried forward by Mr. Rhodes, during his short stay on the field, and was continued to a greater or less degree by Mr. Woodworth during his first term. Mr. Fry gave some time and attention, in a private way, to such work. The women missionaries also gave attention to teaching and training women workers.

BIBLE TRAINING SCHOOL

In November, 1902, Mr. Woodworth, who, because Mrs. Woodworth was not able to stand the climate of Japan, had resigned and been at home something over three years, was re-appointed, and returned to the field in January, 1903, this time charged with the special mission, "To establish an Institute in Tokyo for the teaching of the English Bible to young men, and, also, training of native pastors and other Christian workers."

It was decided by the Mission to open this school for the teaching and training of both men and women workers. For this purpose Miss Penrod was associated with Mr. Woodworth as teacher, his work to be mainly with the men, and hers with the women.

Believing that it will be interesting as a matter of history we quote at some length from the annual reports of Mr. Woodworth and Miss Penrod.

Prof. Woodworth:

The Bible school has been greatly blessed and used of God the past year. The study has been in Old Testament history, the four Gospels, including the life of Christ, and in Paul's Epistles. Special attention has been given to committing Scripture to

memory, especially passages relating to personal work, including ability to name chapter and verse.

All the students have been efficient in Sunday-school work, and the young men have been frequently called upon to preach. All the students have experienced the joy of leading souls to Christ. In order that students may not get the idea that their calling puts them above labor, manual labor is required at stated times from all of them. In addition to school work much time has been devoted to English Bible classes. These have been conducted six times a week, the time given to each class being usually one hour and thirty minutes, but some have continued two hours. The attendance has ranged from five to fifteen. These classes have nearly all been conducted before regular church meetings, prayer-meetings, preaching services, and Christian Endeavor.

Nearly all students who have continued as long as two months have become Christians. The Azabu church reports thirty-four baptisms for the year, but this is not more than half of those who have professed to be Christians.

Miss Penrod:

At the beginning of the year the problem of location had to be settled. The Mission decided that I should be in the Tokyo field, but where, was left to me, yet not all to me. It was finally settled that I should live in the Mission Home, and superintend the women in their home life and evangelistic work, Sunday-school work, etc.

Work outlined for the year with the three women studying to do Bible woman's work and two to do kindergarten work, which includes Bible woman's work, with our Bible woman, Mrs. Takahashi. As to meetings, one women's meeting per week. This took in two points, Mamiana Cho and Kasumi Cho, and was primarily for the Christians. One Endeavor meeting per week. The men were in this too, but each had his special work in it. Two general evangelistic meetings per week, one at the church and one at the Mission Home; one prayer-meeting per week, one Sunday morning service, two Sunday-schools per Sunday, two cooking classes per month, two evangelistic meetings connected with the cooking classes (these were for non-Christians), and one Bible class per week.

To carry this on much personal work had to be done. So we divided the territory among the six women. They are each responsible for inviting women in their respective territory to the meetings, to talk with them personally in their homes or at the public meetings—in short, to lead them to Christ. Mrs. Takahashi being the pastor's wife, has liberties that the girls have not. She is a trained Bible woman, and while she has a field of her own, she can go into any field to assist the girls or to do work on her own account. The girls are expected to be on hand at all the meetings, but one at which they take turns to greet strangers, find out their residence, and lead them to Christ, also to talk with young Christians and help them to a more complete life in Christ. Towards the close of the year some of the girls were

able to take the leadership of meetings, lead in singing, and take responsibilities in other ways.

School Work.—One hour per week, personal work in recitation: one hour taking women's reports; three hours per week English, this primarily for students, but any one that desires may attend. During the spring term the first or primary class averaged twenty-five members. From this class God draws souls to Himself. One hour per week in Sunday-school methods; five hours a week in voice and sacred music; nine hours per week instrumental music (organ); six thirty-minute practical talks per week to Bible students, women only; seven noon-tide messages from God's word, to women only; five evening intercessions and thanksgiving, with women only; one hour Saturday evenings special prayer-meetings, with women only; forty-five minute street meetings with Bible students and Christian men only.

During the year I put about two hours per day or ten hours per week on language study, aside from studying it more or less all the time. Much time was given to committee work, and in individual training how to do specific work. The Loyal Temperance Legion,¹ the Endeavor, and the women's meetings have all required minute attention and prayerful care.

The year has been a very busy but happy one, because God has seen fit to use me and bless our work.²

SCHOOL BEARING ON EVANGELISM

This was a red-letter year—the year of which we have just written—in the Mission for conversions, and especially in the Tokyo Field. The secret of this may be seen in the following from a letter of Prof. Woodworth to the writer:

On my journey out [his second going to Japan], I spent three memorable days at the Moody Institute in Chicago, and resolved that the school which the brethren in Japan then desired established should be, as far as circumstances would permit, established on that pattern. . . . At the Institute, after a powerful address on the Holy Spirit, I said to the speaker, "I should like to go back to Japan enjoying the blessing of the gift of the Holy Spirit more than to take with me all the treasures of the world." His reply was, "If that is your sincere desire, I feel sure that God will grant it unto you." Some considerable time passed, however, before the great blessing came to me—and behold all things were made new to me. Jesus and His cross more wonderfully glorified, the Bible new, prayer a new delight, and work for Jesus a greater joy.

¹ Miss Penrod was foreign superintendent, and as such was assistant to Mrs. Takahashi, the National Superintendent of the Loyal Temperance Legion line of the Woman's Christian Temperance Union work.

² Christian Missionary, Vol. II, pp. 40, 41.

The larger inspiration was carried into the school, and from the school into evangelism. And thus it ought ever to be. Larger teaching emphasis was placed on the Bible. Added to this was to train the students for, and put them to, actual practical Christian work. This coupled with the large degree of the spirit of evangelism with which Mr. Woodworth and Miss Penrod were possessed and which consequently pervaded the school, with God's answer to much earnest prayer, led to the results indicated. In the joy of all this the writer, then Mission Secretary, was constantly sharing.

The school was carried on the next year on much the same principles as the previous year. Of this year Prof. Woodworth wrote: "The Bible work throughout the year has been a joy to all of us. The Lord has revealed Himself most wonderfully, and many of the deep teachings of the Word have become luminous as they have passed from theory to experience."

Special mention was made of the growth of the Tokyo church this year, in the addition of members, the increase in the contributions for benevolences, and in the Sunday-school the membership of which reached one hundred sixty. It would seem that the local church in the seminary and college town ought always to be benefited by the presence and influence of the school, but we cannot say that they always are.

LOYAL TEMPERANCE LEGION WORK

The previous year Miss Penrod was given the superintendency of the Loyal Temperance Legion of the National Woman's Christian Temperance Union. Mrs. Takahashi, pastor Takahashi's wife, was the National Superintendent. This line of Miss Penrod's work was national and interdenominational, and fell under three heads: First, publications; second, organization; third, clerical and mailing. Tracts, manual, and a text book,

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were to be prepared. She was also editor of *The Children's Herald*, a Christian gospel and mercy story paper, the only children's paper published at the time in Japan.¹ All this of course took time and effort.

At the end of the second year she wrote: "I felt that God would have me lay down this work so I might devote all my time to evangelistic work. I did so. The W. C. T. U. ladies, however, desired me to continue *the paper*. This I consented to do on the condition that it be made more evangelistic. To this they gladly consented. So the editing of the paper is still in my hands."

SOME CHANGES

The year 1906-1907 witnessed some changes in the Bible Training School. Miss Penrod, who had been so successful as a soul-winning missionary, and in addition, for the last few years had rendered efficient service as teacher in the woman's department of the school, withdrew from the Mission. As a compensation therefor, if we may so take it, there came to the Mission a very valuable native worker in the person of Rev. K. Matsuno, who became the efficient pastor of the Tokyo Christian Church, and also an efficient teacher in the Training School. Of him Mr. Woodworth writes:²

In a neighboring church was Brother Matsuno, much beloved and honored by all who knew him, scholarly, unostentatious, devout, the leading teacher in Dr. Kozaki's Theological School. But Brother Matsuno, while greatly beloved by the members of Dr. Kozaki's great church, found difficulties which made his ministry a hardship. Twice he tendered his resignation. It was accepted the second time, with the understanding that if ever he found it in his heart to go back they would joyfully welcome him. Immediately four calls came to him, two from Congregational churches, one from the strongest Baptist Church in Japan, and one from ours. He weighed the calls and felt it the Lord's will that he come to us. Since his coming the church has taken on new life. That Brother Matsuno is in every way qualified by study and long experience to assume a part of the great

¹ Miss Penrod's report in *Christian Missionary*, Vol. XII, pp. 26, 27.

² *Christian Missionary*, Vol. XIV, pp. 58, 59.

responsibility of training the young men of our Bible school is a cause of devout thanksgiving to God, who has not only answered our prayers, but gave us more than we asked or thought.

After Miss Penrod's withdrawal, with no efficient woman to manage the woman's department, it was decided to discontinue co-education of Bible students in Tokyo, and transfer the training of Bible women to the Utsunomiya Girls' School.

THE THEOLOGICAL SCHOOL

The need for a school furnishing a broader educational equipment for our native Japanese preachers had been felt and frequently discussed by the missionaries on the field, and somewhat by the Home Board. So that from the beginning of 1909 the Tokyo Bible Training School was changed to the Christian Theological School, with the "Curriculum so enlarged as to include all the studies usually found in such schools," with Dr. Woodworth, Mr. Matsuno, and Rev. S. Koshiba, who had spent some years in American colleges, as teachers.

With the enlarged curriculum and the usual educational standards for entrance to such schools adopted, the number of students able to enter was cut down to less than one-third of the former number in the Training School. Some of the remaining students, however, were placed in other schools for further preparation.

A PREPARATORY DEPARTMENT, IS IT NEEDED ?

The Christians having no college in Tokyo, would it not be better for the equipment and training of our native ministry to provide in connection with the theological school a preparatory department, wherein, when conditions might seem to require, young men contemplating the ministry, might have some of the advantages of the higher department in the way of lectures, etc., while pursuing their preparatory studies, and where, in addition,

they might have training in practical Christian work, somewhat as under the regime of the previous Bible Training School? Would not such a combined school, with ten to fifteen students or more, be likely to do more good, accomplish more in advancing the Lord's Kingdom than the exclusive higher grade school alone with one-third, and perhaps less, number of students?

THE GIRLS' SCHOOL

At the annual meeting of the Mission Board, November, 1906, it was voted, "That we establish a girls' school in Japan as soon as practicable." Following this authorization of the Board the Mission on the field settled on Utsunomiya as the location, and appointed Mrs. Susie V. Fry both to organize the school and serve as its principal. She accepted the appointment, and proceeded to adopt a policy for the school, prepare a catalogue, rules, and regulations to the minutest details, with a curriculum and prospectus, all of which were necessary in order to secure legal permission to establish such a school. (A good deal of Japanese "red tape"—some non-Christian as well as Christian nations seem to have no lack of such tape—had to be unwound.) But with persevering tactful skill on the part of the new principal, and biding the usual slow process of the Japanese officials in the transaction of business matters, the permission was finally obtained. A vacant house near the residence of the Frys was rented, assistant teachers were secured, and the *First Christian School* in this strongly Shinto province of Japan, was launched April 10, 1907.¹

OBJECTS OF THE SCHOOL

The objects of the school, as set forth by its principal, were, to include Christian character, refinement, and an

¹ Christian Missionary, Vol. XIII, pp. 126-128.

educated womanhood that shall be fitted to perform the duties of wife, mother, or teacher. The course of study will be similar to that of the government high school, with addition of more English, music, domestic science, and sewing, and what we believe to be the foundation of all true education—the Bible.¹

Early in 1911 Mrs. Fry wrote: "We now have a faculty of seven, and thirty-one students, besides Fujino Watanabe. . . . Most of our students are of *Samurari* blood,² which in America would be styled, the upper class.

In her 1910 report, Mrs. Fry says, and repeats it in her 1911 report: "No student has ever been able to stay with us for even one term without giving her heart to Jesus Christ." This would indicate that a healthy religious atmosphere and evangelistic spirit had been so far maintained in the school. That this spirit has actuated the body (school body) has been further manifested by the increase of Sunday-schools in the city, from one in 1907 to eight in 1911, carried on largely in co-operation with the church, by students from the school. In these Sunday-schools there were reported an average of something over four hundred pupils in 1911, and the fore part of 1912 the enrollment was reported as "more than five hundred."³

NEW QUARTERS FOR THE SCHOOL

About the beginning of 1909 new and enlarged quarters were secured for the school. A building, partly Japanese and partly foreign in style, had been erected and occupied by two missionary families. One family having returned to America and the house being offered for sale, Mrs. Fry purchased it in her own right, for the

¹ Christian Missionary, Vol. XIII, p. 225.

² Christian Missionary, Vol. XVIII, p. 284.

³ Herald of Gospel Liberty of May 2, 1912.

use of the school. She has since modified and enlarged it as the growing needs of the school have required.

DISCONTINUED BY THE BOARD

One of the difficult problems confronting the Board, and discussed by the Board from 1908 to 1911, was the financial ability of the Board to carry the school, the amount asked for the school alone in the Mission's budget for 1911 equaling the amount the Board hitherto had been able to appropriate for the whole work of the Mission. As early as the Board meeting of 1908 the thought was expressed that "to fulfill the ideal had in mind will absorb so much of the funds that the evangelistic line of the Mission will not be allowed any advance; the school is likely to overshadow the other work of the Mission, and although that may not be a calamity, yet the Mission Board should face the question and decide whether it is willing to allow the evangelistic work of the Mission to take second place."¹

Finally, at its annual meeting 1911, the following was adopted, not as a hasty or inconsiderate action, but after three years' consideration of the Girls' School question, with all the facts before them:

Inasmuch as the building, equipping, and maintaining of a Girls' School in Japan is out of proportion to the present or prospective missionary income of the Board, we recommend the discontinuance January 1, 1912, [the time was later extended to April 1, 1912], of our Girls' School in Japan.

We regret most keenly the necessity for the above action, and express our appreciation of the whole-souled interest and sacrifice made by Mrs. Susie V. Fry, the principal of the school. While we cannot hope to discharge our debt to her, we trust that she may feel compensated in the results of the work she has already done.²

¹ Foreign Secretary's report, *Christian Missionary*, Vol. XV, p. 45.

² Minutes Board meeting, 1912. *Christian Missionary*, Vol. XVIII, p. 75.



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CHAPTER XIII.

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AT the session of The American Christian Convention held at Newmarket, Ontario, October, 1898, two Armenian brethren who were present made an appeal for the Christians to undertake missionary work among the Armenians. There had been a growing sentiment among our people voicing itself in the question, "Is it not time for the Christians to begin mission work in some new foreign field?" In this ripening sentiment the appeal of the Armenian brethren met a favorable response by the Convention. As a result, one of the Armenians was placed under appointment with a view to commencing missionary work among his countrymen in the Island of Cyprus. The brother, himself a native Armenian, born, reared, and educated in Constantinople, Turkey, had been in the United States seven years, and was a naturalized citizen of this country. He seemed to be a genuine Christian of good spirit, intelligent, able in address, and strong in appeals. He was placed in the field, among the home churches, to raise funds to open the mission when the funds would justify. The brother's efforts were quite successful in creating favorable sentiment and securing funds.

But as time passed there were unexpected developments which led to some changes in previous plans for



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But as time passed there were unexpected developments which led to some changes in previous plans for

the new mission enterprise. The Board had become convinced that it would not be wise to open the Armenian mission as contemplated with a native at the head to superintend the locating, organizing, and management of the mission, and hence decided to send with him an American missionary. This decision was very displeasing to the Armenian brother, who manifested very strong ambitions for pre-eminence himself. Other unfavorable traits developed, among which was a persistent unwillingness to work in harmony with the Mission Board through whom the future support of the work must come. In brief, the Board was convinced that it would be unwise either to send him at all as a missionary, or retain his services longer among the home churches, and so in the interest of the cause they were driven to the necessity of revoking his appointment, as he positively and persistently refused to resign.¹

The unexpected developments in relation to the Armenian enterprise made two extra meetings of the Mission Board necessary during the year 1900, one in February and one in July. At the regular October meeting, the first appointees having been eliminated, Rev. David P. Barrett and wife Evelyn O. Barrett, and Rev. H. J. Rhodes were appointed as missionaries to the Armenians. Mr. Rhodes' appointment was for one year, that he might counsel and assist in locating the work, he having previously had experience in the Japan field. They were to sail early in January, 1901.

CHANGED TO PORTO RICO

During the intervening three months the accumulating information the Board gathered fixed the conviction that Armenia was not the wisest choice for the Christians'

¹ For full statements and explanations see *Christian Missionary*, Vol. VI, July number, pp. 168, 169.

second missionary field: but since the money had been contributed for the Armenian mission the Board could not feel justified in changing to another field without very good reasons therefor. Hence extra efforts were made to secure all possible information bearing on the question, these efforts including a personal visitation by members of our Board to two other Mission Boards that were doing missionary work for the Armenians in European and Asiatic Turkey. This led to a special meeting of the Board which was held in the Ashland Hotel, New York City, January 9, 1901, the outgoing missionaries being present, ready to sail on the twelfth. At this meeting, after giving the question a very careful consideration in its various phases and bearings, by a unanimous vote of the Board and with the hearty consent of the missionaries, it was decided to abandon the proposed mission to the Armenians and adopt the Island of Porto Rico instead.

It was a radical change, no question as to that; but the change seemed to give almost entire satisfaction to the Church at large, including those who had contributed to the fund.

The missionaries, Mr. Rhodes and Mr. and Mrs. Barrett, sailed on schedule time, January 12, 1901, though on another vessel and to another country than the one first contemplated.¹

IN PORTO RICO

The seventeenth day after the beginning of the Twentieth Century our missionaries landed in Porto Rico, and proceeded at once to Ponce, the largest city on the south side of the island and next to the largest on the island. They secured quarters for residence and began at once to survey the field.

¹ For a full statement of the reasons for the change from Armenia to Porto Rico see *Christian Missionary*, Vol. VII, February number, pp. 87, 89, 94.

They had been preceded in Ponce one year by two missionaries of the United Brethren Church and one of the Baptist Church, and there was an Episcopalian minister also in the city. From these our workers received helpful information relative to beginning the work.

Within three weeks after landing they had located and started a day school for children, and in less than three months public services were being held.

A VALUABLE HELPER

They were fortunate in being able to secure for a time a competent language teacher, interpreter, and gospel preacher, Inurrigarro by name. He was a native of Spain, of Catholic parentage, but was early converted to Christ and Christianity. He became a pupil of George Muller and was afterwards a teacher in his school at Bath, England. He had been engaged in missionary work for a few years in Venezuela, but had come to Porto Rico for a time to assist missionaries in getting a start in the language and work, and to do some missionary work among the soldiers. He had assisted the United Brethren missionaries some the year before. His services proved of great value to our missionaries in getting the work started.

In a short time a building was secured fairly well suited for the work at the corner of Mendos-Vigo and Vives Streets, a good location and in a part of the city not occupied by any other missionaries. The building was fitted up with lights, seats, etc., and Easter Sunday was set for the public opening. We give the following from the missionaries' account of the Christians'

FIRST PUBLIC SERVICE

in Porto Rico, including a Sunday-school in the morning and preaching in the evening. Mr. Rhodes thus wrote:

While the clock was striking nine we stepped out upon the street with our little organ and Spanish song book in hand. Only

a minute's walk and we were at the hall. We went in and made ready for the service. Not a native had yet entered the house, though several were on the streets not far away. Mrs. Barrett began playing the good old hymn "I Know That My Redeemer Liveth," and the people began rushing to the door full of anxiety and amazement at such a procedure. The first to enter were some colored ladies pretty well dressed, then an old man came in and took a seat pretty well front; others came in; the crowd outside was steadily growing; there were nurses with tiny children; boys and girls of all ages from one to twenty. Some were dressed neatly while the garments of others were in strings. Some would come in and sit for a minute and then return to the door. Some of the street venders stood about the door while others sat on their wheel-barrows of coal, as black and dirty themselves as charcoal could make them, though all seemed interested in what was being said and done. Quite a while was devoted to singing and praying, then Brother Inurrigarro talked from the twenty-fourth chapter of Luke; his teaching was excellent. The evening service began at 7:45 with several songs. [In the line of music our missionaries were well equipped. All were singers, Mr. Rhodes and Mrs. Barrett were also good at an organ or piano.] There were not many near when we began to sing, but before we had finished the first song the entrances were crowded and quite a number were on the seats. Between sixty and seventy were inside the room and a large number on the outside when the time for the sermon came. Our Spanish brother read a part of the third chapter of John and offered a very impressive prayer. He used for a text John 3:16. He spoke for fifty minutes and nearly every one in and near the house remained until the close of the service. The character of the audience surprised us. There were a few of the wealthy people of the city present. A number of the congregation remained to shake hands (the Porto Ricans shake hands) and congratulate us on our nice place and the very interesting opening service.

Of this service Mr. Barrett wrote: "The scene wrought wonderfully on my feelings. To see those who probably had never before heard the true gospel, so anxiously look on and listen almost overwhelmed me with emotions too sacred to write for the public. We are engaged in a great work; pray much for us."

It is evident that the Lord set the seal of His approval on our Porto Rican Mission by His manifest presence and blessing upon this first day's public service.

DAY-SCHOOL WORK

In a little over two weeks from the time our missionaries landed on the Island they opened a school for native

children with seven pupils. Of this school five months later Mr. Rhodes wrote:

From February 4, our school work was continued until June 21, when all the schools closed for the season. During these twenty weeks we had a total attendance of ninety different children, although we never had more than sixty-five at one time. Some of them only came a few days until the newness wore off. Others came very regularly and made commendable progress in their work. In June we had sixty-two on the roll and the attendance was good.

The secular day-school work was not continued much beyond the first year, for these reasons, first, the government of the island, which had recently become Americanized, was now quite rapidly providing for the common education of the native children; and, second, as soon as the missionaries were able to acquire a workable knowledge of the language they felt that their time and efforts should be given to evangelistic work, in addition to what they could do in teaching and training their native helpers.

A GREAT DAY

The twenty-fifth day of July, 1901, was a great day in Porto Rico. It was just three years since the island was occupied by American soldiers. This was the anniversary of the day on which America had given Porto Rico her freedom from Spanish oppression. A new code of laws became operative that day. A special cause for rejoicing was the reception of President McKinley's declaration of "free trade" between the island and the United States.¹

At the close of the year Mr. Barrett wrote: "Our task has been difficult. Our means for efficient labor have been exceedingly limited. Among a strange people and an unknown tongue we have felt our helplessness. Yet we feel that our labor has not been entirely wasted or our

¹ Quite an account of the celebration and festivities of the day is given in the *Christian Missionary*, Vol. VII, p. 243.

time lost. We have been brought into personal touch with over one hundred children in our day-school. With these we have had the privilege of talking of the love of God for them, and of Jesus and the way of salvation through Him. In addition to our day-school we have had other opportunities which we have tried to improve faithfully. Each Sunday morning we have had Sunday-school, and every Sunday evening we have had preaching. This work has largely been done by our Spanish teacher, whom we have found to be a devoted Christian worker."

While Ponce was designated for the first landing of our missionaries in Porto Rico, they were instructed by the Board before sailing to be sure to visit Guayama, the next seaport town, about forty miles east of Ponce before deciding as to the point at which to begin the work and establish the mission. But the missionaries without even visiting Guayama located at once and began the work in Ponce. The writer thought then, and thinks still, that it might have been better for the work of the Christians if Guayama instead of Ponce had been made the headquarters and center of the Mission. True, it is not so large a city as Ponce, but it is a good sized seaport town, about the same distance nearly directly south of San Juan the capital, as it is east from Ponce. But more especially was that location good as at the time there was no missionary work being done in Guayama and adjacent country. We could then have had the prestige of a beginning, and practically the field—the town and surrounding villages; and because of the fact that building lots would have cost less than in Ponce, and a less expensive house would have answered the needs, we might have had a church building at mission headquarters some years earlier than at Ponce.

CHAPTER XIV.

RECRUITS TO PORTO RICO—REV. THOMAS E. WHITE AND REV. JENNIE MISHLER

IN October, 1901, Rev. Thomas E. White, of North Carolina, and Rev. Miss Jennie Mishler, of Leaf River, Illinois, were placed under appointment for Porto Rico. January 11, 1902, they sailed from New York, reaching Ponce the eighteenth of the same month, just one year to a day from the landing in Ponce of Mr. and Mrs. Barrett and Mr. Rhodes. Mr. Rhodes having completed the time for which he was appointed had just returned to the United States, taking the pastorate of the Christian church at Manchester, N. H.

BIOGRAPHICAL SKETCH OF THOMAS EDWARD WHITE

[NOTE.—As the following sketch is brief, well written and full of interest, we give it just as furnished by Brother White himself. There is one thought in next to the last paragraph to which we wish to call especial attention: "I sought immediately after my graduation a needy place in which I could serve Him who had so abundantly blessed me." The object of selection: "A needy place." He says nothing about an *easy* place, a place promising a large or the largest salary, but the *needy* place—the place where his services were most needed and would most glorify God. And this just at the close of a five-years' college course! Such a selection is worthy the admiration of angels.]

"I was born March 4, 1874. My parents were poor, but honest and industrious, and did all they could to train the five children given them in the right way both by precept and example. We are divided now by distance and death, but testimony has been left and is given that our number on earth will be no less in heaven.

"Three things in childhood came to me and wonderfully impressed me to trust God. At my first school during a heavy rainfall I was told that my older brother had gone home. This was done to tease me, as my older schoolmate knew that I had been told to stay with my brother. I immediately left, running and hoping to overtake my brother. The school had been dismissed and all were waiting to go home after the rain. Several creeks had to be crossed before I could get home. I crossed the first one, but in the second I fell from the log and was washed a long distance. I remember to have strangled, prayed, and to have pulled myself out by catching onto some bushes.

"When nine years old I passed through a desperate struggle for life. All hopes of my recovery had fled except one, and that was a doubtful one, an operation. My recovery impressed me that I had been in the balances but had been spared, and, I was hoping, for some good purpose. When I was ten years old, I spent much of my time with my grandfather who lived a mile away. It was July 4, 1885, and I was expecting to spend the night with him, but a rare circumstance occurred which prevented me. The next morning I returned to my grandfather's and was the first one to find him and the rest of the family brutally murdered.

"I was impressed to preach from childhood, and had a ten years' struggle about the matter. I was willing to preach, desired to preach, and my friends always prophesied that I would, but I was fearful that I was not really called of God. My trouble was never told to any one till I had fully decided. I have never doubted my call since I fully yielded myself to God.

"Just as soon as I could, I entered Elon College, and spent five happy years without interruption in preparing myself to preach. God was good during those five years.

and I sought immediately after my graduation a needy place in which I could serve Him who had so abundantly blessed me. The needy place was Porto Rico, and I reached the island January, 1902, and have remained until the present. My greatest desire is to know the truth, and to honor God in telling of His love to others. Not all has been peace and sunshine in my life, but I am thankful that His hand thus far has guided, and in His promise I continue to trust."

The above sketch was furnished the author in 1907.

MISS JENNIE MISHLER

Miss Mishler was born of German parents, near Leaf River, Illinois, in the autumn of 1863. She was converted at the age of twelve, in a revival meeting. Of this event she says: "I remember the very spot where God, for Christ's sake, forgave me my sins, and all the persons and environments which surrounded that important event in my life. Of the genuineness of my conversion I have never had a doubt."

An Interesting Incident: At the age of fifteen my mother was obliged to leave home one stormy winter day, and she left my little sister May in my care, charging me not to let her go out doors. After my mother had gone she cried and wished me to take her out for a sleigh ride. I remonstrated with her, but as she persisted, I wrapped her up well and took her for a short ride. But alas! short as was the ride it was too long for that stormy winter day. She contracted a severe cold and was down with membranous croup; although we had two of the best physicians that could be secured we had no hope of her recovery; in my great distress I crept away to an unused room and there promised God if He would raise up my sister, when I grew to be a woman I would be a missionary. God heard my prayer and accepted my vow. Well do I remember that unoccupied room and the very spot where God met me, heard and answered my prayer. In a few hours the membrane all was loose and the child was practically well.

At the age of eighteen I graduated from the high school. After my graduation I attended the Illinois State Normal University at Normal, Illinois, to complete my preparation for teaching. I became a teacher and taught eight years in the rural town and city schools of northern Illinois.

I tried to forget my vow to God. I felt there were so many obstacles in the way, but I at last said if God wants me in His service He must open a door for me. One cold stormy winter day I received from an unknown person a *Christian Herald* with an article marked where the Florence Crittenton rescue work was in need of workers. I put it away with the remark, "I will enter Christian work, but I will not enter rescue work." Two weeks passed by and I could not forget the paper nor the call, and so I wrote Mrs. Kate Waller Barrett of Alexandria, Virginia, and the result was that I spent two months in the Florence Crittenton Home in Washington, as an assistant, one month in the New York Home as Assistant Matron, and then took charge of the Harrisburg, Pennsylvania, Home where I remained for nearly a year as matron.

While in Harrisburg, a new experience opened to me. Dr. Stearns, of Germantown, had his weekly Bible classes, Charles Hurlburt, of Coatsville, Bible classes, and the Christian and Missionary Alliance a branch where weekly services were held and monthly all-day meetings. While there under these influences, I had a real awakening, spiritually, and entered the Pennsylvania Bible Institute as a student and prepared myself for my life work.

In June, 1901, I was ordained by the Northern Illinois and Southern Wisconsin Conference, and then engaged in evangelistic and home missionary work. The Spirit impressed the conviction upon me that I should send my name to the Mission Board as an applicant for the foreign field. Finally, after a long and hard struggle, I yielded, wrote my application, and, lest my heart should fail me, posted the letter at once.

Miss Mishler's application was accepted, and she was placed under appointment at the October meeting to go as missionary to Porto Rico, to sail in a few months. A part of this interval Miss Mishler spent in visiting Christian Churches in her native state, awakening interest and securing funds. In this effort she was eminently successful. Our Illinois friends co-operated with her most admirably, by forming the "Porto Rico Mission Circle" and by "five dollar shares" soon securing several hundred dollars for the support of Miss Mishler as their missionary.

DR. BARRETT VISITS THE FIELD

By request of the Mission Board, Rev. J. P. Barrett, D. D., a member of the Board, with Mrs. Barrett and daughter Ethel, accompanied the new missionaries, Mr. White and Miss Mishler, to Porto Rico visiting the Mission

as a mutual help to the workers of the Mission and the Board in their future work. We are sure the Doctor's visit was full of encouragement and inspiration and consequent helpfulness to the work. On his return he made a very encouraging report of the beginnings of the work and its hopeful outlook for the future. From his report we quote the following:

As not one of our missionaries could speak the Spanish language to advantage during the first year, the progress was necessarily slow. Now, however, two of our missionaries are speaking the language fairly well for beginners, so that with our own force we are maintaining a Spanish Sunday-school, weekly preaching in Spanish, together with a mid-week service. Considering the situation and circumstances the work is very effective, and, so far as I am capable of judging, making fine progress. In the way of study of the language good foundation work was done, and this is already telling for good in preaching and singing the gospel in their native tongue.

THE NEW MISSIONARIES AT WORK

The newly arrived missionaries with anxious minds and willing hearts began at once to adjust and address themselves to the work,—language study, help in the day-school, in the Sunday-school, the Sunday and other church services, house to house visitation with Scripture reading and prayer, for a time constituted the usual program.

The last of January, 1902, while Dr. Barrett was with them, Santa Isabel and some other points were visited. Work was formally opened in Santa Isabel in April following, to which point weekly visits were made from Ponce. In July following work was opened in Jauca and Salinas. In August, 1902, Mr. White located at Santa Isabel, taking the oversight of this part of the field, including Santa Isabel, Jauca, and Salinas. The field was then divided into two districts, the Ponce and the Salinas districts. Mr. Barrett and Miss Mishler working the Ponce and Mr. White the Salinas district.

The work in both the Ponce and the Salinas fields was soon enlarged by opening services in some of the barrios

of each of the districts. Miss Mishler, besides in various ways making herself useful in the Mission, was much blessed of God in gathering the native women into Bible classes for the study of the Word, and in efforts for leading to the acceptance of Jesus Christ by faith in a personal Savior.

By the close of the second year the missionaries had much joy in seeing visible fruits of their labors, in the deliverance of souls through the "power of the gospel" from the superstitions of Porto Rico-Roman heathenism, and the acceptance by faith of Jesus Christ as their personal Savior.

PONCE CHURCH ORGANIZED

February 22, 1903, the Christians' first church in Porto Rico was organized in Ponce with five charter members. One of these members, Rafael Hernandez, is a young man of good parts, marked ability, and full of zeal for the Lord's cause which he has espoused. He soon developed into a very efficient helper as a Sunday-school worker and public speaker. He helped much by way of visiting and opening new work in some of the Ponce barrios.

In June, 1903, Mr. and Mrs. Barrett came home to spend a furlough vacation, with their friends in the United States, for recuperation, returning to their field of work in October following. On his return Mr. Barrett reported the work, which had been in the care of Mr. White and Miss Mishler, as in a growing condition, some members had been added to the Ponce church, and others were becoming interested. Mr. White returned to Salinas, and Mr. Hernandez was located at Santa Isabel where he labored for the whole of 1904.

In April, 1904, Miss Mishler's health being impaired, she came home to her parents in Illinois, for a recuperating vacation. Her health being restored, she returned

to the work early in January, 1906. On her return she again took up her Bible class work for the women with very gratifying results.

Mr. White's failing health made it necessary for him to come home to his people in North Carolina, in May, 1904. During his absence, of six months, Esteban Montanez, an active member of the Ponce church, was placed in charge of the Salinas work, where, as Mr. Barrett says, "he showed himself a zealous worker for the Master and worthy of trust." Later he was for a time placed in charge of the Santa Isabel work under the supervision of Mr. White.

Mr. Barrett speaks of 1905 being a hard year for the Mission, especially in the Ponce district. Among the drawbacks, Miss Mishler was in the States and Mr. Hernandez found it necessary to be off the work for some months; but he wrote very encouragingly of the work during 1906. Among the advances of this year was the organization of the church at Arus, and the organization of the Porto Rico Christian Conference.

CHAPTER XV.

FACTS RELATING TO THE PORTO RICAN MISSION—1902-1907 AS GIVEN BY MISSIONARY T. E. WHITE— CONDITIONS AND NEEDS

DATES are memorable because of what transpires. There are never-to-be-forgotten days in the lives of most individuals. January, 1902, will ever be remembered by some of our missionaries in Porto Rico because of the tender farewells in the home land, the happy meeting of our missionaries in the Playa of Ponce, and the strange scene that greeted us from every direction after our debarking. We had read of Porto Rico as a needy field, and in obedience to the command of our Master we had come to teach about Him, but when we saw with our eyes and heard with our ears, we were convinced that the half had not been told us. The little horse here and there panting beneath a too heavy burden; the multitude of children, some naked and so many of illegitimate birth; the absence of the Bible and sacred song in the home; the great cathedrals almost empty while the priest mumbled his prayers; the complete desecration of the Lord's Day—all this was sufficient to satisfy the mind that one of the great needs of Porto Rico is the gospel of Jesus. To help provide for this great need the Christian Church established her Mission on the island, and to write of the obstacles overcome and the progress made, covering a period of five years, becomes our pleasant task and duty.

“The superiority and liberality of American rule as compared to Spanish rule in Porto Rico inspired the

natives with hope and enthusiasm. Gospel hymns followed our national airs; liberty of speech and press was followed by the missionary and the Bible, and the most thoughtful citizen cannot but recognize its helpful and uplifting influences. Under Spanish rule the masses had remained in ignorance. All the long years, four hundred, that Spain had the control not one schoolhouse did she build for the education of the people, and under this dark mantle, superstition grew to enormous proportions.

“But though the American flag has been welcomed and respected and public schools everywhere established almost without opposition, the gospel of Jesus has had to fight the hardest difficulties. Probably nothing is so dear to man as his religion. Let it be true or false, we cling to the conviction of our fathers. Whatever else the heart may surrender, it cannot forget the early religious training. The story father and mother told when heart was young is treasured up through all the years, it is indelibly written. Probably the greater part of the people of Porto Rico had religious convictions implanted in childhood.

Power of Superstition.—“Their first recollections are those of the image of the Virgin Mary, or of some saint, or a picture, and a long story of how they aided in answer to prayer, and how by the simple act of wearing the scapulary some have been miraculously saved. To these neither logic nor the Bible appeals successfully. They have been taught to believe their superiors and that they were right. Hence there was nothing for them to do but to accept the teaching. Their salvation is in the hands of their priest who admits them into the church by baptism and at death delivers their soul from purgatory by prayer. A great part of the wealth and intelligence of Porto Rico belongs to this class.

“They have a superstition that it would be dangerous to enter our halls of service, and many remain on the outside to listen who dare not enter. The only remedy possible is that they may see the change in others who have found Jesus, for a noble example in their midst is more convincing than reasoning from history and even the Word. This has been found to be true. So much so that in some towns it is frankly admitted by almost all that the religion as preached by the missionaries and as practiced by them is the true and necessary one.

Other Hindrances.—“Another great difficulty to the preaching of the gospel in Porto Rico is the influence of Spiritualism. It is not openly antagonistic to the gospel, nor can it hardly be said to be organized; still public meetings are often held and much literature is distributed. Many who have embraced Spiritualism are very ignorant and superstition is abundant. There is evidence that in many cases it has produced insanity.

“Still another class, and in number by far the largest, is that of those who never go to church. They are neither Catholic nor Spiritualist, but are nothing. They cling to all kinds of superstition and seem to be satisfied. They can live in adultery, profane the Sabbath, and partake of all the vices without any condemnation from within. Their conscience is asleep. Sometimes they will hear the gospel and sometimes they will not. At times they have been frightened away from our services because of what was told them by enemies of the gospel. But as light dispels darkness so truth expels error. More truth for Porto Rico is the great need everywhere for all classes. When Christ the Truth appears in their lives, they become good Christians.

Some Things Done.—“But these are not the only difficulties our Mission has had in Porto Rico. The Spanish

language was a barrier, and it was not until the beginning of the second year that any of our missionaries began to preach, and then with no little difficulty. But notwithstanding it resulted in soul saving. At the beginning of the year 1902, the Christian Mission had one Sunday-school, one rented hall, and one missionary just beginning to preach in Spanish. We had no converts, nor organized church, and no native helper.

"The close of the second year revealed the fact that converts had been won, preaching had begun in Santa Isabel, Jauca, and Salinas, and that our other missionaries were beginning to use effectually the language. One native worker was added to our force, and so the year closed with precious fruit and the expectant hope that the seed sown in other parts would yield a rich harvest.

"The third year was fruitful in soul-saving and better organization. The workers were better prepared to preach and overcome the many obstacles that everywhere threatened them. New Sunday-schools and churches were organized. The church in Ponce was organized and this was later followed by a gracious revival in which twelve were converted and added to the church. During this year the churches in Salinas and Jauca were organized and another helper, Esteban Montanez, was added to our force.¹

Points Gained.—"As each year new converts were added and older members developed, the gospel was carried into the barrios. Our faithful members began to visit other points and with Testament and hymn-book began to break unto others the Bread of Life. And the vigorous effort of missionaries and brethren was crowned with success. When the fourth year closed, we had

¹ The Spanish brother, of whom we have before made mention, who as language teacher and otherwise, had rendered much help the first year to Mr. Rhodes and Mr. Barrett, had just ceased his labors with our Mission and had undertaken work of his own.

churches established in Ponce, Arus, Santa Isabel, Jauca, and Salinas. We had a Sunday-school at all these places, besides we were holding Sunday-school at Pampano, Canas, Playa de Salinas, and La Jaugua.

"The field occupied by the Christian Mission in Porto Rico is about thirty miles long and ten broad. It includes Ponce, the largest city on the island. If we had the means the territory could and should be extended far beyond the present boundary. The prayer of the Mission has been that we might have more laborers for His vineyard; and the fifth year revealed to us that our prayers had been answered, and that God was calling into service some of our native brethren.

CHRISTIAN CONFERENCE ORGANIZED

"At the beginning of the sixth year, the need of a conference organization was felt. The churches needed to come together to exchange ideas, and to unite our efforts in gospel evangelization. To supply this need the five churches were asked to send delegates to Santa Isabel for the purpose of organizing the conference. On February 27, 1906, the missionaries, native helpers, and ten delegates representing the churches, met at the place appointed and organized the conference. During the first session Rafael Hernandez and Esteban Montanez were licensed to preach, and there were other candidates who were advised to take a course of study as the Educational Committee of the conference should dictate.

"The conference appointed standing committees, made arrangements to do definite work for the coming year, and closed with great enthusiasm.

"The delegates to this conference returned to their homes with a larger zeal for the work. The conference asked that \$50.00 be raised among the five churches to aid in the erection of a chapel in Arus, the idea being advanced

that a lot could be obtained and that for a small amount the chapel could be built. When the second annual conference was held in the seventh year of our history, it was shown that all the churches had contributed the amount apportioned. But the lot could not be obtained, and the first enthusiastic hope of the conference could not be realized.¹

A Church Building in Salinas.—"One discouraging feature of the work is the inability to secure halls suitable for holding services, and the high rents the Mission has had to pay. The great need emphasized by the workers has been church buildings, and this is the only remedy. That which will be regarded as the greatest achievement in the work of 1907 will be the beginning of the fulfilment of this long-felt need. The Christian Mission believes that God has heard its prayer, and the answer is a church building for Salinas. The town authorities of Salinas gave a beautiful lot near their plaza on condition that we build the church within nine months from the time that the lot was given. Our Mission Board seized the opportunity, and our brotherhood responded liberally making the church-house in Salinas a reality. The house was dedicated in February, 1908. It is a plain substantial building forty-eight feet long by twenty-seven and one-half feet wide, with a Sunday-school room seventeen feet long by fifteen feet wide. The entire building is of concrete and cost \$2,500. No one is poorer for his gift, and our whole church is enriched in making possible this noble achievement.

Points Occupied in 1907.—"The work as conducted at present is laborious. Besides holding weekly services at the organized churches, our Mission is conducting a

¹ The difficulty in obtaining the lot was in securing a good title. The title has since been secured, and a chapel erected. See page 275.

weekly service either by our missionaries, native helpers, or some of our laymen, at the following places: Quarta de Tierra, Playita, Pastillo, Tiburon, Descalabrado, Paso Seco, Pennuelas, Playa de Salinas, Pueblito, and La Jaugua. In these places services are generally held in the open air or in a private dwelling. To give a description of one of these places is to give a description of them all. They are generally remote from the towns and are called 'barrios.' Barrios are situated at the boundaries of large estates, and are the abodes of the Porto Rican peasants who labor on the surrounding farms. From fifty to one hundred families reside in these barrios, and generally without the marriage tie. The houses are mostly built of straw and without any regard to position one to the other. In most of the barrios there is a rural school and from three to ten little stores. These people are not antagonistic to the gospel, and when we are able to give them the proper attention, large results will be realized.

"Of the more than one hundred members that have been received into church fellowship by our Mission only a word in general can be said. To write a history of each separate conversion and of the persecutions some are passing through would require a book. Not all received have been faithful. Some have gone out from us, and in doing so they manifested that they were not all of us. Of the majority it may be safely said that they have walked worthily, and have borne good fruit. Out of their poverty they are contributing more than \$1.00 per member in defraying expenses in lighting halls and in helping the needy sick in our churches. Death has robbed us of some in whom we had great hopes that they would be a blessing to our Mission in the future. These have left a testimony not soon to be forgotten.

Mention of Native Workers.—"Of our native workers and those who are aspiring to a place with us in the Chris-

tian ministry, a personal mention is thought to be necessary.

"Rafael Hernandez, our first native worker, has labored with us since 1903. He is a young man with good education and a close student of the Bible. His abilities are exceedingly rare, both as a seeker of truth and as preacher, and his character is above reproach. He was licensed to preach at the first conference of our churches and is preparing to pass the final examinations for ordination at our next conference.

"Esteban Montanez, our second native helper, was licensed to preach at our first conference, and is pursuing his studies with great difficulty, owing to a failure of eyesight which at present threatens total blindness. He is a young man, married, and has one child. His memory is remarkable and he would remain a valuable worker should he become totally blind. With a rare gift of song and much zeal for the Lord's cause, he has rendered valuable service to our Mission.

"Marcelino Colon, a member of our Ponce church, is a young man of promise. He takes interest in his church and has rendered acceptable service in Arus and other barrios. He is making progress in his studies and there are good reasons to believe that he will be useful in our work.

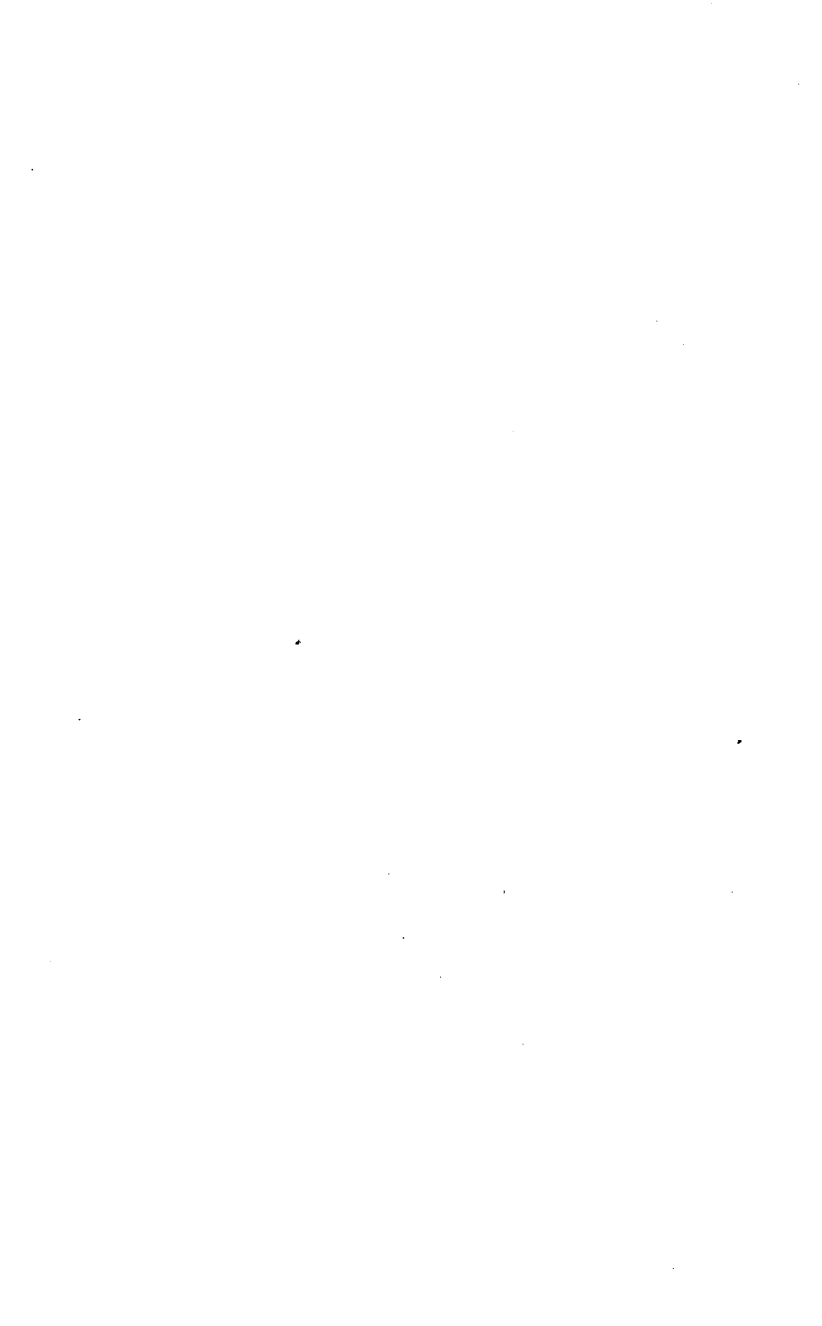
"Pedro Roman, a member of our Salinas church, is a young man of promise. He is president of the Christian Endeavor Society and fills his office well. He has done acceptable work in the barrio of La Jaugua, and with proper encouragement will be useful. He is making progress in his studies.

"Fredrico Torres is a valuable member of our church in Salinas. He is far advanced in life, but desirous to be used of God. He is very poor and has suffered and is suffering very much on account of his failing eyesight.

He is threatened with total blindness. He renders good service in our meetings, is a good man, but is too old and infirm to ever become of great service to our work.

"Martin Alicea is a member of our church in Salinas and is a young man full of zeal. He is blessed in having a good wife. When converted he was unable to read, but is now able to do so reasonably well. He is making progress in his studies and slowly but surely he will be a preacher. He is gifted in music, has learned to play the organ very well, is one of our best Sunday-school superintendents, and has already seen fruits of his labors.

"With no school in which to train our workers, and filled with the necessary labor of preaching and defending the gospel, our progress must necessarily be slow. The evil environment that surrounds our work requires our constant care and prayer. But notwithstanding all these things God still lives and His promise is true, and the Mission of the Christian Church in Porto Rico is not in vain."



CHAPTER XVI.

PROGRESS OF THE WORK IN THE PORTO RICO MISSION— CONTINUED.—1907—1912

IN the missionaries' reports for the year 1907 special mention is made of two encouraging features of the work. First, the prevalence of the evangelistic spirit with conversions and baptisms at various points of the mission; fourteen baptisms and additions at the one point of Arus are specified, all of which was a cause of great rejoicing to the workers. The second was the fact of the beginning of the erection of church buildings, which was regarded as one of the greatest needs of the mission. In Mr. White's words: "The great need of the Porto Rico Christian Conference is houses to shelter their congregations." Church buildings would give more permanent and suitable places for worship; would save rents, no small item; and would give assurance to the natives in general of the permanence of the work.

CONFERENCE AND DEDICATION

The third annual session of the Porto Rico Conference was held in the new Salinas Church, the last service of the session being given to the dedication of the church. The conference was well attended, with a number of visitors also from other denominations on the island. The accounts given of the conference indicate that business was done in good order. The reports on Christian Endeavor, Sunday-schools, Education, Moral Reform, and Church Extension indicate intelligent and sound position of the conference on these questions. Mr. White, refer-

ring to the annual conference sermon by Rafael Hernandez, says, "It was a strong and well-delivered discourse; the 'Revealed Word of God' was his theme, and we all felt happy in having with us the Bible and so strong a defender and exponent as our own Hernandez."

At the dedication service "Rev. Paul Penzotti, of the Methodist Episcopal Church, preached the sermon. The audience was large, the sermon good, and many hearts were happy."

Some Things Done During 1908.—Mr. Barrett reported some encouragements in the work during 1908, notwithstanding the fact that Miss Mishler was home on furlough during the larger part of this year, and her efficient services were greatly missed.

We record the following: *At Ponce*, the Christian Endeavor Society practically doubled its membership. There was an increase of membership in the Sunday-school. The Bible class, organized and formerly taught by Miss Mishler, had been maintained, often as many as forty attending. Miss Micaela Reyes, who had worked hard and became very efficient in Bible study, had charge of the primary class, which had an enrollment of eighty; and without any remuneration for her services she often made thirty to forty visits during the week looking after her pupils. She and Marcelino Colon gathered in and taught a class of some twenty-five on Sunday afternoons in a poor part of the city. The church had taken the barrio Pampano as a mission point, paying the house rent and sending a young man each Sunday to superintend the Sunday-school. Special mention is made of Miss Ethel Culver, member of the Christian Church, Dayton, Ohio, who was at the time teaching school in the city, as being a blessing to the work by her punctual and efficient service in teaching her class of boys in the Sunday-school.¹

¹ Christian Missionary Vol. XV, p. 57.

Miss Mishler tabulated her work for January, February, and March, (she came home in April) as follows: "Religious visits, 200; Christian Endeavor meetings, 13; Sunday-school classes attended, 25; Women's classes attended, 14; teachers' classes attended, 13."

Much prayer and work may be read in between the lines.¹

Mr. White did not report as optimistically of this year as of some others. He had hoped for a larger ingathering of souls than they were able to realize. He, with two laymen of the Salinas church, worked eight points including Salinas and Santa Isabel—about all they could under their method, (which method he does not approve only as it seemed the best they could do at the time), which he said was to "go, go, go." "We have done this," he says, "but that is about all so far as we can see that we have done in too many instances. We go to a place on Monday, hold a service, go back, come again next Monday, and keep going and coming; not much results. It takes a wonderful amount of personal contact and teaching to accomplish much in Porto Rico."

Among the hindrances, they were having a long drought, rivers dry, crops short, the people hard put to for a living; adversaries many and persistent.

Encouragements and Progress—1909.—The bountiful rains of 1909 broke the long drought that had prevailed and gave to the landowners copious crops, and lowered the price of some necessary commodities for the poor people as well. The price of corn, which had been selling for four cents a pound, was reduced to one cent a pound. But with the blessings of the rain came some hindrances to missionary work, such as frequently swollen streams making it impossible to reach appointments (the four hundred

¹ Christian Missionary Vol. XV, p. 60.

years of Spanish rule had done practically nothing in the way of bridging streams). An increase of sickness in the form of fevers was also attributed to the hot and rainy season. Still the Mission was not without its encouragements.

The Annual Conference held in February was a season of joy and encouragement. The reports, sermons, and addresses showed that the native Christians were getting an intelligent grasp both of the teachings and practices of the Christian religion and of its superiority over the superstitions and immoral practices of Romanism as they have seen it. We make one quotation from a report given by the conference secretary:

"The Committee on Moral Reform, Rafael Hernandez and Julio Ubides. Their report emphatically declared itself against (1) All use of liquor and tobacco, (2) All desecration of the Sabbath, such as theater going, taking part in the carnival, masquerades, and unnecessary work of all kinds, (3) Deprecated the divorce law, except for the one Biblical cause, adultery. The report was discussed by our visiting brethren, [ministering brethren from the Methodist, Baptist, and United Brethren missions were present], as well as members of the conference. The report was adopted unanimously."¹

Mr. Barrett's Report From the Ponce Field.—"Because of smallness of the appropriation, on account of the financial stringency of the home board, no acquisition of new territory was made during the year, and no native workers added to the pay-roll. But a special offering of thirty-six dollars by the church at Waverly, Va., enabled Miss Reyes to give much of her time to mission work as well as keeping her primary class in the Sunday-school. Our Brother McCloud, who was teaching school in the city, gave three

¹ Christian Missionary, Vol. XV, p. 233.

dollars per month, which enabled Juan Romeo, an unpaid helper, to remain in school. Brother McCloud rendered further assistance by teaching the Sunday-school class which Miss Culver had taught while she was on the island. The attendance at the Sunday and mid-week services was better than ever before. The Christian Endeavor and Sunday-school enrollment was increased. The children's class had an enrollment of eighty, which had to crowd into a small room with no ventilation except one door opening onto the street and a door connected with the main room. On the whole they haven't room to accommodate, even poorly, all who would come. The cry is growing more plaintive for a church building in Ponce.

A Church Lot at Arus.—A lot for a chapel has been secured this year in Arus, a beautifully located country town in the midst of a sugar-growing section, five miles out from Ponce, in the hope that a building may soon be erected, and a native preacher located here who may look after the work at this point and some of the near-by barrios.

A Chapel at Canas.—A chapel built by the Porto Rico Christian Conference had been dedicated at Canas. Five dollars from Miss Ethel Culver and a few small offerings from friends in Virginia, Tennessee, and Kentucky, enabled them to place a pulpit, repair an organ for the chapel, and aid in painting the building. About sixty were enrolled in the Sunday-school at this point. The work was maintained in all the barrios in the Ponce district where it had been opened but one; here they were deprived of any building in which to hold services, and the much rainy weather was not conducive to open-air meetings.¹

¹ Christian Missionary, Vol. XVI, pp. 60-64.

There was joy on earth and joy in heaven over a number of conversions in the Ponce field during the year.

IN THE SALINAS FIELD

In the Salinas field, presided over and reported by Mr. White, the opposition by the Pope's satellites seemed if possible more intense and persistent. Notwithstanding this and other hindrances there was progress in the work. The missionary and his two assistants, Ovido Rios and Pedro Roman, used persevering diligence in maintaining the work in the nine towns and barrios opened in the field; though lamenting the inability of their small force to work efficiently as it should so large a field, and where so much depended on personal effort. From Mr. White we quote the following paragraph:

Our work is one of patience—the uprooting of error and the planting of truth. We had longed to see a revival in our field this year; we are still praying for and expecting it. Nor have we been entirely disappointed. Under the blessings of God we have seen more conversions this year than in any previous year in our Porto Rico work; and a better knowledge of the new birth is being had. Experience has taught us to be more careful in the reception of members. Not all who have claimed conversion have been received into the church. Eleven have been added to the church in Salinas and eight in Santa Isabel.

THE HARDEST PLACE

Perhaps the chief advance made in the Porto Rican Mission this year was made possible by the return of Miss Mishler to the Mission and her location at Santa Isabel between Ponce and Salinas. This town has been considered about the hardest spot on the island for Christian work, Catholicism being so strongly entrenched. Work had been attempted by other missions and abandoned, and hitherto our Mission had had little success. By much prayer and faithful work a small group of converts was secured this year and a church organized, and an option on a good building location secured.

Disappointment—How Received and Met.—We give the following facts as indicative of the courageous and self-sacrificing spirit that characterized our Porto Rico missionaries, not only in the instance here given, but in large measure by our missionaries in Japan as well, during several of the past years when they have been sorely disappointed by the smallness of the means provided for the work. The Board's appropriation for the Porto Rican work for 1909 was three thousand eight hundred dollars, one thousand less than they had asked for. As to this news and the planning of the Mission to make the best possible of the situation Mr. White wrote:

When the news reached us that the financial situation would not justify our Board in giving us the appropriation asked for, and that Miss Mishler could not return [she did return a little later] we were not a little disappointed. We had hoped that she might locate at Santa Isabel with a helper, so that less travel might be required and more time given to personal work. We missionaries held a meeting to consider the situation. It was found to be utterly impossible to carry the work on, even in an imperfect way, with less help than we now have, nor could we consent to give up any of the halls now rented and used in our work. The situation looked sad, but we determined to face it, and, if possible, make the year the richest yet in the way of soul-saving. Our rent bill costs us at the lowest estimate \$987.00, or a little more than one-fourth of the entire appropriation. Our appropriations have never been sufficiently large for us to employ many native workers. At present we have but three, and two of these are only partially employed. The salary of the native worker has never enabled him to keep a horse or to pay his traveling expenses. This expense must be met. . It has been the custom of the missionary to pay the traveling expenses, and in Porto Rico this is enormous. No favors are shown us, we have to pay for everything. Not only do our missionaries expect to pay all traveling expenses of themselves and their helpers during the coming year, but also it was seen to be necessary to keep the work as at present, that we each pay \$10.00 per month from our own salary.

Think of it! And think also that many members in the home churches are living in ease, with all the comforts that heart could wish, living with little or no concern for souls, giving less than \$10.00 a year for missions, and yet considering themselves pretty good Christians. How

little like Him who "though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." (II. Cor. 8:9.)

SANTA ISABEL, 1910

The work which began so auspiciously at Santa Isabel on Miss Mishler's locating there in April of the previous year was still moving encouragingly at the beginning of 1910. The lot on which the option had been secured had been purchased for \$400. Of the work here about this time Miss Mishler wrote:

Our financial growth has been the most wonderful that I have seen on the mission field. It was weeks before I dared ask for a Sunday-school collection, and it was not till September that I had the courage to ask for a church collection; then I left it optional with them. The collections for September were \$1.80; for October, \$3.87; November, \$5.00; December, \$5.68. We have paid all that was due for seating and lighting the chapel, and have bought a good new table, and have decided to buy an organ. One man who has never failed to give five cents on Sunday since he began, October 24th, I am quite sure has never had a shoe or stocking on his feet; and he has not as yet worn a coat to services.

The spiritual development has kept up with the financial. One young lady who was a rank Catholic for weeks after I came, is now able to conduct the Sunday-school in the Playa. Several young men are now able to hold services; and when we have seasons of prayer and testimony we have from ten to fifteen who are ready to take part. You may call it phenomenal, or say it is a phenomenon, or by whatever name you may think best; but God through the Holy Spirit has been working wonderfully in the lives of some of these people.

* * * * *

From a gracious revival at Salinas early this year there were reported, as immediate visible results, twenty-five conversions and nearly as many additions to the church. Speaking of this meeting Mr. White wrote: "We never had such encouragement and joy as now. I am having the most enjoyable time of my life." February 28th, he wrote, "We received nine into fellowship in Desalabrado last week."

The Annual Conference, held early in the year, indicated growth along all lines of the work. The missionary

collections, as reported, were, at Salinas, \$52.00; Ponce, \$23.00; Santa Isabel, \$10.00. All the churches meeting their current expenses, and the Sunday-schools providing their own support.¹

MRS. D. P. BARRETT—ONE WEEK

In writing of missionary work frequently small mention is made of the work of missionary wives, and especially if they have the care of young and growing families. But let none imagine, because of this reticence, that the true missionary-wife is not a real helper in the work; for she is, and not only in caring for and making a pleasant home for her husband (when he can be at home) and family; sympathizing with, counseling, and encouraging her husband, putting her shoulder under and helping him to carry the burdens incident to his work; but, in addition, finding time for much actual missionary work. As an illustration we quote from the account given by Mrs. D. P. Barrett of one week's work:

Sunday, June 5th. After breakfast and prayers, three little folks are to get ready for the Sunday-school. Forenoon services and dinner over. At four o'clock we have a Sunday-school about a mile out from Ponce. Husband and I always attend. [Mrs. Barrett's consecrated musical talent is always in requisition.] We return about five-thirty. Supper; then evening service. Eleven join the church and two are baptized. . . . Four of the twelve girls of my class are now members of the church, eight still unsaved. I realize the responsibility, as their teacher, and my heart's prayer is that I may be faithful.

I had announced a mothers' meeting in the home of one of our members for Monday afternoon; I was there at the hour but found no one present. As she lived in a large yard filled with many small houses, she had told them to be ready and she would call them when I arrived, and within twenty-minutes the room was full, twelve mothers and two single women. I tried to help them to realize the great responsibility of motherhood and the necessity of having a Friend to help carry the responsibility.

Tuesday was given to letter-writing and household duties. Tuesday evening belongs to the children, it being our only free evening in the week. We all have games and stories. After

¹ Christian Missionary, Vol. XVI, p. 220.

the children have been put to bed, the young men of the church and congregation, who care to do so, come in to read or study.

Wednesday forenoon household cares and sewing; afternoon practicing the primary class for our Children's Day exercises. It is surprising how quickly and well Porto Rican children learn to sing. It is a pleasure to teach them. Wednesday evening the mid-week Bible study, which at present is Ephesians. Different members lead the meeting, others mention some parts of the chapter that have proved helpful.

Thursday is usually a quiet day; as much time as can be spared belongs to the little ones. But this Thursday was a full day. At ten the missionary ladies of Ponce, including two Baptists, two United Brethren, two Methodists, Mrs. McCloud and myself, and two native Christians, met in our home. This meeting is held twice a month in our several homes. Subjects pertaining to the work are written about and discussed, plans made for mothers' meetings, for the children and Sunday-school work, also a class for the children of the blind asylum once a week. In the afternoon my class of Sunday-school girls met in our home.

Friday forenoon home cares and mending; in the afternoon a practicing of our Sunday-school chorus of twelve girls, and a Christian Endeavor meeting in the evening.

Saturday the usual house-cleaning and preparation for Sunday.¹

Missionary wives are important factors in the work, you see. Honor to whom honor is due.

For the Fiscal Year Closing With August, 1910.—In the Ponce district the work moved forward more "uninterruptedly than during any previous year." The labors of Mr. and Mrs. Barrett had been faithfully and ably supplemented by Rafael Hernandez and Miss Reyes, the work of the latter being largely with the children. She had increased the enrollment of the primary class of the Sunday-school to over a hundred.

By special funds, \$104.00 furnished by a friend in New York, Miss Reyes was enabled to give much of her time this year to missionary work. Services were maintained at six regular preaching points, the seventh had been given up for the lack of a place in which to hold services.

¹ Christian Missionary, Vol XVI, pp, 318, 319.

A CHAPEL AT MANZANILLA

Funds for the purpose having been furnished by A. V. Priddy, of West Manchester, Ohio, a small and cheap shelter under which to hold services was erected in the barrio of Manzanilla.

The lot had been secured on which to build a chapel in Arus.

In this district during the year 432 services were held, 740 religious calls made, and about 25 conversions reported.

MR. WHITE'S EXTENDED FURLOUGH

Soon following the great joy Mr. White and his native co-workers had experienced during the early part of this year, as previously mentioned, because of much sickness on the part of Mr. White and his family, it seemed necessary for them to return to the States on an extended furlough. They left Porto Rico July 5, 1910, for his native state, North Carolina, where he still is, doing efficient service as pastor of local churches, also serving his conference as its president. The meanwhile his absence from Porto Rico is a very, very great loss to the work there, for he has proved himself a *most excellent missionary*.

Rev. and Mrs. W. C. McCloud, of Virginia (Mr. McCloud was under appointment for Porto Rico, but for lack of funds had not been given commission and sent), had been in Porto Rico for some time, under Government employ teaching school. To them Mr. White, on leaving, turned over the management of the Salinas field, generously offering them nearly all of his furlough salary. As soon as Mr. White was able to accept proffered pastoral work in his home state he relinquished all his furlough salary.

For the year closing with Mr. White's leaving the field, in July, he reported, for himself and his two native assistants, Pedro Roman and Ovidio Rios, 412 services

held, 1,822 religious calls made, with 34 conversions and 37 members received.

Miss Mishler reported for her Santa Isabel work, for the year closing July 1st, services held, 161; Sunday-school sessions held, 79; religious visits, 685; Bible classes held, 27; members received, 11.

Summary of religious visits during the year: Ponce, 740; plus Salinas, 1,822; plus Santa Isabel, 685; equals 3,247.¹

Read between the lines of these reports—work done, Christ's kingdom advanced, souls saved, joy with the angels of God in heaven!

DISPENSARY AND OTHER WORK IN 1911

During this year the missionary work was carried on mainly by Mr. and Mrs. D. P. Barrett and Miss Mishler with their native co-workers. Mr. and Mrs. McCloud, still engaged in Government school work, rendered some assistance to the native workers at Salinas and its outposts.

The property which has been purchased at Santa Isabel was repaired and remodeled so as to furnish living rooms for Miss Mishler, a hall for services, and three rooms for a dispensary, a receiving room, examining room, and a dispatching room. A dispensary was installed July 1, 1911, which was visited weekly by Dr. Ruth, a Methodist missionary. Miss Mishler reported that two hundred and twenty-three patients had received treatment. The patients were Protestants and Catholics. Catholic friends contributed towards the expense of fitting up the dispensary. Miss Mishler also contributed liberally of her own means towards starting the dispensary. Medical dispensary work was carried on also in connection with the

¹ Christian Missionary, Vol. XVII, pp. 85-87.

mission at Salinas. Of the work at this point Mr. Barrett reported as follows:

Financial report of Salinas dispensary from its opening, January 26, 1911, till October 3, 1911: *Receipts*: Amount given by friends in Salinas and district, \$105.00; for medicines dispensed, \$107.89; total, \$212.89. *Expenses*: For medicinal fixtures and travel to and from Salinas, \$177.93; balance on hand, \$34.96; total, \$212.89. Not less than five hundred persons have been treated.¹

The Christian benevolent dispensary work done through our Christian mission at Salinas and Santa Isabel has done much in softening the rigor of the Catholic opposition to our missionary work in that part of the field.

For the Santa Isabel work a friend in New York furnished means and a new organ was sent to them. Of this Miss Mishler wrote: "We are so pleased with our new organ. We have a boy of fifteen who is playing the clarinet for our services. He is very anxious to play the organ for us, and is now studying. We also have a bright girl of thirteen, who is preparing herself."

New Church at Arus.—During this year a neat chapel was erected in the growing town of Arus at a cost of \$600.00. Chairs to seat it were sent by the Mission Board from the States at a cost of \$85.82.

MR. JORDAN'S VISIT

About May of this year, our own Rev. W. F. Jordan, now the General Agent of the American Bible Society for Cuba, Santa Domingo, Hayti, and Porto Rico, whose headquarters are at New York City, visited our missionaries and their work with others on the southern part of the island, giving them encouragement and inspiration. Mr. Jordan's agents, in making a house-to-house canvass of Ponce, sold 1,700 copies and parts of the Bible. They also visited Santa Isabel and Salinas with equally good

¹ Christian Missionary, Vol. XVIII, p. 66.

results—seed-sowing of God's word that must bear fruit for the Kingdom of righteousness.

While the Mission Board of the Christian Church had not means to employ Mr. Jordan as missionary for their specific work, for which he had offered his services, and for which he was well fitted both by education and previous missionary service in India, the Lord had for him an open door of wider and perhaps greater usefulness in the circulation of His Word.

* * * * *

The report Mr. Barrett was able to make of the Ponce district for the year was not very satisfactory to himself. Because of the scarcity of workers it was made necessary for him to scatter himself, so to speak, more or less over the entire field of the Mission. He says, "Miss Reyes was able to give but a part of her time to the work, as she was compelled to work otherwise to meet financial needs. Brother Rios and I have endeavored to hold eight services each week, four Sunday-schools, one Bible class, and a teachers' meeting, with special services as time and opportunity permitted.

"Our barrio (country) work has not received the attention necessary for lack of men. This lack has made it necessary for me to divide my time among all our mission points. I have made two trips each month to Salinas and Santa Isabel since the opening of the dispensary work in January. On these trips I have endeavored to be useful not only to the dispensary work but to acquaint myself with the work of the churches as well."

MISSION BUILDINGS

IN JAPAN

1. The Christians' first church building and parsonage were erected in Ishinomaki early in 1888, only a few months after the organization of the church.

2. In 1889, shortly after the opening of the work in Tokyo, a building, but not on the present grounds, was secured for church purposes. This was called the *Figura* church, and served as a central point for the mission work in the city for several years.

3. In 1893 the Mission's third church and parsonage was erected in Oji, a suburb of Tokyo.

4. In 1902 the *Figura* property was disposed of and a new church building erected in Tokyo.

5. In 1909 a much-needed church and parsonage was erected in the city of Sendai.

6. *Mission Homes.* The residence for missionaries was purchased in Tokyo in 1895. This is a good-sized three-story building (with parsonage), conspicuous in its neighborhood, and has served not only as a missionary residence, but also for church and school purposes; and sometimes so largely for the latter as to leave very cramped or third-story quarters for the missionary family. This *Kasumi Cho Home* has been considered the Mission's headquarters in Japan. A room on the second floor of this building, (from a west window of which the snow-capped peak of the Japanese sacred Mount Fuji, sixty miles distant, is visible on a clear morning), served as principal headquarters for the Mission Secretary and his wife during their visit in 1902. During that visit a meeting of the Japan Mission and the second session of the Japan Christian Conference were held in this building.

7. In 1902 a mission home was erected in Sendai, and

8. Another in Utsunomiya in 1905.

The titles to these properties (except the land of the Tokyo Home) is held by the Mission Incorporation, as explained in Chapter X. The aggregate estimated value is \$16,000.00. The funds for the purchase and erection of these properties were furnished mainly by the home churches, the native Christians helping as they were able.

A great need of the Mission now is two more churches; several chapels, and a mission home.

**IN PORTO RICO—PROPERTY CONTROLLED BY THE
CHRISTIANS' MISSION**

1. Small frame chapel on leased land at Canas, western suburb of Ponce. Cost about \$225, built and owned by the Porto Rico Christian Conference.

2. Frame chapel on lot in Arus. Building and lot cost about \$685. This was secured by the Mission Board.

3. Thatched building in Manzanilla, owned by the people of the town or barrio. Cost about \$30.

4. Frame chapel purchased in Playita, just west of Santa Isabel, costing \$80, standing on public land, which is virtually perpetually leased to the Mission Board. This building is owned by the Board.

5. Large frame building and lots, costing about \$600, in Santa Isabel, title secured to the Mission Board. This building furnishes quarters not only for religious services, but also for the missionary residence and a dispensary.

6. Large concrete block chapel or church in Salinas, owned by the Mission Board. Cost \$2,500. Lot estimated to be worth \$500, donated by the town to Mission Board.

7. Small partly thatched building in Las Mareas (The Tides) east of Salinas. Bought for \$18, and owned by the people of the town.

8. Ponce church and lot, title secured to the Mission Board. Cost of lot \$2,375. Cost of brick building \$6,250. Cost of furnishings, about \$600. Aggregate value of property approximately \$13,500.

THE FOREIGN SECRETARY IN PORTO RICO

After discussion of the matter at the annual Board meeting in November, 1906, the Board directed the Foreign Mission Secretary to visit Porto Rico in the interest of

our Mission there. Accordingly he made the trip, sailing from New York on January 12, 1907, and being absent about six weeks. Careful visitation was made at all the stations and out-stations of the field to ascertain conditions and needs. A building site in Salinas, at the east end of the field, was then a possibility, to be given by the town provided a good church building should be erected thereon.

Returning home, the Secretary reported fully to the Board. Immediately a campaign was begun for funds to erect a church in Salinas. Responses were so generous and numerous that by June of the same year it was possible to begin building. Accordingly the Secretary again went to the island in an advisory capacity, assisted in securing the gift of the lot, which is finely located close to the public square and public school building; and then further assisted in securing plans for a building. An American contractor drafted the plans and took the contract.

As before, the whole field was visited, and considerable progress noted, although but six months had elapsed since the former visit. This time the Secretary left late in May and was gone nearly a month.

The Salinas building was dedicated in February, 1908. Meantime the contractor had been killed by a boiler explosion, which accident hindered construction of the church some time. That building enterprise being completed, funds were accumulated until the fall of 1911, when the Board authorized the beginning of building operations in the city of Ponce, where for a long time the need of a church had been extreme. Plans were drafted for a handsome structure by Deacon B. L. Nichols, of the Park Place Church, Norfolk, Va. Just at the close of February, 1912, the Foreign Mission Secretary proceeded to Norfolk for consultation with the architect, and then

went to Porto Rico with the plans to assist in starting the proposed church building there. Delays were experienced, partly by necessity of getting proper translation of the English specifications, and partly in securing bids for construction of the building. Meantime the Secretary made a third round of the points in our mission field, and assisted in such ways as were possible the work which was being carried on. Both the Salinas and Santa Isabel stations were without missionaries (Miss Mishler came to America while the Secretary was on the island), and any possible impetus to the work was needed.

Finally the contract was let and construction of the Ponce church begun at once, and the Secretary left for home early in April.

These three visits have been distinctly helpful on the field, and of considerable value to the administrative officers and Mission Board here at home.

CHAPTER XVII.

OUR WOMEN IN MISSIONARY WORK

(NOTE.—This chapter relates to the missionary activities, “Holding the ropes,” at the home end of the line. Of the work of our women missionaries on the field we have spoken in previous chapters.)

NOT only in the affairs of the home, but in every form of moral, reformatory, and Christian work down through the ages, woman has been man’s “help meet.” Not only so, but in many instances, especially in modern times, woman has taken the lead in reformatory and Christian movements. This is unquestionably true in the many phases of the great world-wide organization of the Woman’s Christian Temperance Union. In large measure this has been true also in the missionary enterprises of the church. In proportion to their ability our women certainly have not been behind our men in work, self-sacrifice, or giving for the cause of missions.

As the growing missionary sentiment began to crystallize into missionary organizations about the middle of the nineteenth century, woman’s auxiliary societies were also in evidence.¹ There is reference to a Juvenile Missionary Society and a Sunday-school Missionary Society in Portsmouth, New Hampshire, church in 1853, or thereabouts.² But the missionary societies of this period were local in character, and almost exclusively for local or home missions.

We must take it for granted that during the third quarter of the nineteenth century the women of our

¹ History Christian Denomination, pp. 249, 250.

² Ibid., p. 253.

churches and conferences, and especially in the Northern States, were aiding more or less in the various local missionary movements.

Simultaneously with the publication of that memorable series of articles by Secretary Watson in *The Herald of Gospel Liberty* in 1883, on the importance and duty of the Christians engaging in foreign missionary work, he began appealing to the women for their active co-operation. That the sentiment was taking a strong hold on some of the women the following is one instance. In the summer of 1884, Rev. Ellen G. Gustin of New England wrote:

"I had for a long time been interested in the foreign mission work of other people, but have recently been awakened to a sense of my responsibility, and the duty of my people in this important work for Christ. I preached my first foreign mission sermon, in which I made a confession of my neglect and ignorance of Christ's will upon this subject."¹ From that day to this Mrs. Gustin has been a most earnest advocate, worker, and supporter of the Christians' foreign missionary work.

In this same year Secretary Watson made the following appointments of women foreign mission secretaries: Mrs. Ellen G. Gustin, for Massachusetts; Mrs. Emily K. Bishop, for New Jersey; Mrs. K. M. Judy, for Ohio; and Mrs. M. A. Strickland, for Indiana.² He also urged the conferences to recognize the foreign work, and appoint women conference secretaries. Within a short time the following, in addition to the four previously mentioned, had been appointed: Mrs. Florence E. Howard, Miss Clara E. Rowell, Mrs. Rev. C. L. Jackson, Mrs. E. A. Couse, Mrs. Jennie Garland, Mrs. J. H. Barney, Rev. Rebecca Kershner, Rev. Jennie Jones, Mrs. O. K. Hess, Miss Maud Shenk,

¹ First International Missionary Conference, p. 27.

² First International Missionary Conference, p. 27.

Mrs. D. M. Shoemaker, Mrs. O. H. Keller, and Mrs. Emma Rasmussen. In *The Herald of Gospel Liberty* of October 29, 1885, Secretary Watson, in speaking of the appointees, wrote:

Is not this a noble band of captains? Who imagined that we could muster such a host of consecrated Christian women workers? What a pity that in the great departments of moral work they have found so little to do heretofore! The foreign mission work of the Christians is to be in the hands of our women! The next quadrennial Convention will be glad to organize a department wholly under their control.

But the foreign work was new, with little prestige, and, as yet, had but comparatively little help from the ministry, and so there was not a rapid growth in the organization of societies. And yet Secretary Watson reported in October, 1886, that "nearly or quite thirty societies have been organized, and in some instances Juvenile Societies have been organized as auxiliaries."¹

Some of the women we know put forth commendable effort. In March, 1886, Rev. Rebecca Kershner reported having sent letters to forty-one of the churches of her conference, the Eastern Indiana, and one society was organized in 1885. Miss Clara E. Rowell sent letters to all the churches of her conference, the Merrimack, and at the close of the year, 1885, sent \$20 for the foreign mission fund.

This same year, 1885, Rev. Emily K. Bishop wrote to fifteen New Jersey pastors urging the organization of foreign mission societies. She organized a society in the Vienna, N. J., church of which the writer was then pastor, but the exact date of its organization is not recalled. There was also at this time "The Ladies' Home and Foreign Missionary Society of the Warren and Sussex County (N. J.) Christian Quarterly Conference." On November 7, 1887, Mrs. Bishop had received from four of the socie-

¹ Quadrennial Book, 1886, p. 135.

ties of this quarterly conference, with one public collection, \$58.47, which on November 11th was sent to Secretary Watson for missions.¹

Activity is witnessed also in Mrs. Gustin's New England field. She organized a Woman's Foreign Missionary Society in West Mansfield, Mass., in July, this year, 1885.² About the same time Mrs. DeLand organized a society in Lewisburg, Pa.

WOMAN'S BOARD FOR FOREIGN MISSIONS

At the session of the General Convention held in Albany, N. Y., October, 1882, Secretary Watson recommended that a Woman's Board for Foreign Missions be formed. The Secretary was not present in person at this Convention. The Board he recommended was not organized then, nor during the following four years. At the next session, at New Bedford, Mass., October, 1886, he repeated his recommendation, as follows:

We recommend that this Convention create a Woman's Board of Foreign Missions, consisting of twenty-five members. Such action will be in keeping with the true spirit of our mission, and will have justification in the peculiar honor we have heretofore extended to woman.³

October, 1886, while the members of The American Christian Convention were sailing on the waters of the Atlantic Ocean, on the steamer *Monohansett*, on an afternoon excursion to Gay Head, a session was held at which Rev. A. H. Morrill, of the Committee on Missions, reported favorably for constituting a Woman's Board of Foreign Missions of twenty-five members, as per recommendation of the Secretary of the Missionary Department. The report was adopted, and a committee appointed which reported the names of the following persons, who were elected to constitute said board:

Rev. Ellen G. Gustin, Mrs. Florence E. Howard, Miss Clara E. Rowell, Rev. H. Lizzie Haley, Annie E. Lewis, Rev. Emily K.

¹ Christian Missionary, Vol. V, p. 158.

² Christian Missionary, Vol. V, p. 175.

³ Quadrennial Book, p. 135.

Bishop, Miss Annie E. Batchelor, Mrs. E. A. Couse, Mrs. Jennie Garland, Mrs. J. H. Barney, Miss M. Emma Godley, Mrs. Elizabeth D. Barry, Rev. Sarah E. Garwood, Mrs. Martha J. Wilcox, Mrs. Edith D. Cate, Mrs. Kate M. Judy, Rev. Rebecca Kershner, Rev. Jennie Jones, Mrs. O. K. Hess, Miss Maud Shenk, Mrs. Emma Rasmussen, Mrs. C. L. Jackson, Mrs. A. E. Weston, Mrs. Nancy Slack, and Mrs. Sarah Shockley.

First Officers of the Woman's Foreign Board.—The following were elected officers of the Woman's Board for Foreign Missions: Mrs. Achsah E. Weston, President; Rev. Emily K. Bishop, Vice-President; Miss Annie E. Batchelor, Recording Secretary; Rev. Ellen G. Gustin, Corresponding Secretary; Mrs. Elizabeth D. Barry, Treasurer. And so this national woman's board was launched. How prophetically significant of its design and work—upon the waters of the ocean, to carry the gospel, the message of life and salvation, to the people of any or all lands that may be reached by ocean steamers.

The Board Incorporated.—Through the efforts of Rev. B. S. Batchelor, of New Bedford, an act of incorporation by the legislature of Massachusetts was secured in 1887, authorizing the Board to hold and control whatever property might come into its possession.

The Board is auxiliary to The American Christian Convention. Many changes have taken place in the membership since its organization, made necessary by death or other causes. It soon became necessary for Mrs. Barry to resign as treasurer. She was succeeded by Mrs. Mary J. Batchelor, who served faithfully and well until called to her heavenly rest. She was succeeded by Miss Mary A. Rowell, Franklin, N. H., the present efficient treasurer. Mrs. Achsah E. Weston, first President of the Board, was also promoted to heavenly mansions; she was succeeded by the ever faithful worker, Rev. Ellen G. Gustin.

Mrs. Weston, while President, was associate editor of *The Christian Missionary*, as the presidents of the Woman's

Home and Foreign Boards always have been. In her death the loss to this line of the work was most keenly felt by the author, who at the time as Mission Secretary was also editor of the missionary magazine. She was able, scholarly, broad, deep, and comprehensive in her style. Her writings were always just ready for the printer, and welcome to our readers. But we cannot here mention all the changes that have occurred in the personnel of the Board since its organization.

ORGANIZATION OF THE WOMAN'S HOME BOARD

At the quadrennial session of the Convention held at Marion, Indiana, October, 1900, a Woman's Board for Home Missions was organized, as an auxiliary to the Convention, with the following officers: Rev. Mary A. Strickland, President; Mrs. O. H. Keller, Vice-President; Miss Ella Keifer, Recording Secretary; Mrs. J. P. Watson, Corresponding Secretary; and Mrs. D. A. Long, Treasurer, with two advisory members, Mrs. Lehow and Mrs. Minnie Jones. These seven constituted the Board. Mrs. Emily K. Bishop was elected jointly by both the Home and Foreign Boards as organizer at a small salary.¹

Mrs. Strickland, soon after her election, resigned as President of the Board. Though she was inactive, her resignation was not accepted until June, 1891, at a called meeting of the Board at Yellow Springs, Ohio, where her resignation was formally accepted and Rev. Emily K. Bishop was elected as President of the Board, a position she has retained by re-election to the present, now twenty-three years.

¹To the work of organizing conference and church mission boards and societies Mrs. Bishop gave herself quite largely for a time, receiving therefor of the promised salary. But criticisms from the stronger, or sterner, sex being made on the women for *paying out money for such work*, she turned half of the amount received back into the mission treasury, dropped the offensive word and fact, "salary," and went on doing what she could from her love for Christ and the good of His cause; as she has been doing in large measure to the present time.

This board has been sadly bereft in the loss of its officers by death. Mrs. Carrie E. Long, Treasurer, died December, 1893. She was succeeded by Mrs. Ada O. Warbinton. Mrs. Watson, Corresponding Secretary, deceased June 8, 1894, was succeeded by Orpha S. Adkison; Miss Ella Keifer, Recording Secretary, deceased 1901, was succeeded by Miss Athella McKinney, now Mrs. Athella Howsare.

From October, 1890, we have had two Woman's Boards national in character, one for home missions and one for foreign missions. From now on when the two are spoken of together the Home Board is usually mentioned first, not because it was organized first, because it was not by four years; neither because home missions are more important, for they are not; but, perhaps, because the order seems more natural—"Beginning at Jerusalem," and then on into all the world.

CONFERENCE BOARDS AND CHURCH SOCIETIES

One plan of work of the national Woman's Home and Foreign Boards is to create, as auxiliaries, Conference Woman's Mission Boards; and through these to secure the organization of local missionary societies and children's mission bands auxiliary to the Woman's Conference Boards, and, in some cases, young women's, or young people's missionary societies. The work of organizing the auxiliary societies, especially the church auxiliaries, has been done largely by "organizers" engaged for the purpose. Of these we mention a few. In August, 1891, the writer, then Mission Secretary, when visiting the Western Indiana Conference, presented the matter, and with a few earnest women, including Miss Christine Penrod, repaired to the yard, there being no time in the

conference for *such work*, and there standing around a big stump organized a Conference Woman's Mission Board¹ and appointed Miss Jennie Page as an organizer for six weeks. She worked eight weeks, and spoke in nineteen churches, five of which had missionary societies. These she encouraged. In seven of the other fourteen she organized a missionary society, with an aggregate of ninety-two members. Later on she organized sixteen societies, eight of them in the Wabash and Southern Illinois Conferences. In the summer of 1893 she spent six weeks among the churches of the Miami Ohio Conference. In 1897 Miss Orpha Adkison spent some time as organizer in the Ohio Central, Southern, and Miami Conferences, organizing quite a number of societies. In 1903 Miss Susie V. Gullett, before starting to Japan with Miss Penrod who was returning, in making a visitation among the churches organized a few societies. Miss Jennie Mishler, when home from Porto Rico on furlough, spent some time among the churches as organizer. Mrs. Clellie Loback was engaged for some time by the Woman's Boards jointly as organizer. Mrs. Gustin in New England, and many others, both East and West, by voluntary effort have organized boards and auxiliary societies.

During the four-year period from the organization of the Woman's Foreign Board to the organization of the Home Board the Conference Boards and auxiliary church societies organized were distinctly for foreign missions; but after the creation of the Home Board the conference and church societies have been, in the main, organized for both home and foreign missions, usually dividing the regular funds about equally between the home and foreign work.

¹ During this and some years following the Mission Secretary organized Woman's Missionary Boards in several Conferences.

Both the woman's home and foreign departments have worked in conjunction with the general Mission Board; their treasurers forwarding their funds monthly to the treasurer of the general Board.

The two national Woman's Boards, at the quadrennial session of The American Christian Convention in 1906, inaugurated a Cradle Roll Department. For this Mrs. Emma S. Powers was made first superintendent. There was also a Literature and Mite Box Department created with Mrs. Emily K. Bishop as its superintendent.

PLANS FOR RAISING FUNDS

The plans adopted by both the Woman's Home and Foreign Boards are the same. (a) An annual membership fee by all members of the church auxiliary societies. This is usually ten cents a month, \$1.20 a year, though in some cases it is fixed at a less figure. (b) By Life Memberships. In the Home Board these are \$10.00 each, in the Foreign Board \$25.00. To all Life Members in either Board, a beautiful lithographed certificate sixteen by twenty inches in size is issued. (c) By Missionary Mite Boxes. (d) At many of the annual conferences a period, usually an afternoon or evening, is given for a meeting by the Conference Woman's Mission Board, at which time public offerings are taken for their line of the work. (e) Occasionally at a "missionary tea," concert, or other special missionary gathering a collection is taken. (f) By *personal missionary offerings*.

Much emphasis has been, and should be, placed upon the privilege and duty of friends of the cause to make personal offerings. Society dues are essential as forming a basis and assurance of financial income. But some women cannot, and more ought not, to be satisfied with the paying of the \$1.20 annual dues or the small amounts usually placed on collection plates. These, in addition,

make personal offerings of one, five, ten, twenty-five, or more dollars, sometimes for a Life Membership in one of the Woman's Boards, or for some special work authorized by the general Board. All the woman's missionary societies, the two national Boards (Home and Foreign), the Conference Boards, the local young people's and juvenile societies, and cradle rolls, have their officers, constitutions, and by-laws, with such regulations as are necessary for carrying on systematic organized work.

TRACTS, LEAFLETS, AND MITE BOXES

Through the woman's literature department quite a number of thousands of missionary mite boxes have been made and distributed, and a still greater number of thousands of missionary tracts and leaflets have been put into the hands of our people. Of these some have been secured from other mission boards, but the most of them have been prepared and published by our own people. These silent, but effective educational agencies have, with God's blessing, helped much in enlarging missionary sentiment and increasing missionary funds.

On the first page of this chapter we said, "In proportion to their ability (meaning the weight of their purses) our women certainly have not been behind our men, in work or self-sacrifice, or in giving for the cause of missions." We wish here to add that of the largest contributors most of them have been women. One need not specify cases of men and women to draw contrasts, but may say that the larger part of the Board's permanent funds were given by women in sums of \$500 to \$1,000; and that for different lines of the work several women have given \$1,000, and two women have given several thousand dollars. But of course the greatest sacrifice, where there is any, is not always made by those who give the most. Perhaps God gauges sacrifice not so much by the amount given as by the amount left for self after the giving.

OUR WOMEN AND LITERATURE

At the Craigville Camp-meeting in 1885 about a dozen interested persons held an informal meeting in Rev. William Bradley's cottage to confer on the subject that was pressing towards the front, of soon sending a missionary to some foreign country. In this little meeting Mrs. Bishop suggested that we memorialize the editor of *The Herald of Gospel Liberty* to create a Foreign Mission Department in the paper of, say, one column weekly. We well remember that during the discussion one good brother, one of our able ministers, raised the question as to whether we (the Christian denomination) would be able to furnish sufficient matter weekly for such a column! And this was said not in irony nor as a joke, but in real earnest. This suggestion by a "Sister" was crystallized into reality; and thus began the publication of our *regular weekly* foreign missionary literature.

It may be remarked in passing that the idea and sentiment have grown until now scarcely an issue of any of the church's periodicals is published without more or less missionary matter. And from the ranks of our women come many able contributors of this matter.

The First Missionary Tract.—June 8, 1888, Mrs. Achsah E. Weston, President of the Woman's Mission Board of the New York Eastern Christian Conference, gave an address on "Foreign Mission Work," which address was published in a neat tract of sixteen pages. This was the first missionary tract or leaflet published by the Christians. And again a woman is in the lead.

CONCERT OF PRAYER PROGRAMS

The spirit of Mrs. Bishop being much stirred with the thought of a weekly concert of prayer for missions, she secured an endorsement of the idea by the general Convention, October, 1890. As mission organizer she then

appealed to the Mission Board to fix a time. They designated the "first week-day evening prayer-meeting of each month for the concert of prayer for missions." She then commenced the preparation and publication of suggestive monthly programs for such meetings. A subject was chosen, suitable to the time, occasion, present need of the work, etc., with suitable Bible readings, suggestive hymns, readings, topics for short papers or talks.

The first of these was prepared for January, 1891. They were published in *The Herald of Gospel Liberty* until the commencement of *The Christian Missionary* in 1894. The publication of these programs was continued, with very few intermissions, until about 1912, nearly twenty years. Much time was voluntarily given to their preparation. The Bible readings evinced much Biblical research and study. The programs, as a whole, were remarkable for their variety and adaptation to their purpose—the growth of missionary sentiment, intercessory prayer, interest in missions, and, later on, to furnish helpful matter for missionary meetings and concerts. These programs were a helpful factor in the growth of the work, and especially in the earlier part when there was so very little missionary literature available.

OUR WOMEN OF THE SOUTH IN THE MISSIONARY ENTERPRISE

The good women of our Christian Churches, South, though many of them had been interested in a general way in the cause of missions, have not taken hold of the work in any general organized form until quite recently. But they are taking hold in good earnest now. At a session of the Southern Christian Convention held at Suffolk, Va., 1912, a Woman's Board for Home and Foreign Missions was organized. Following are the officers: Mrs. C. H. Rowland, President; Mrs. L. F. Johnson, Vice-President; Mrs. W. H. Carroll, Secretary; Mrs. W. T. Walters,

Treasurer; Mrs. W. A. Harper, Corresponding Secretary; Miss Bettie Stephenson, Superintendent of Young People's Societies and Cradle Roll.

A Woman's Home and Foreign Missionary Department was opened in the *Christian Sun*, with Mrs. C. H. Rowland, of Franklin, Va., as its editor; and a wide-awake mission enthusing department it is. They have prepared constitution and by-laws for their boards and auxiliary societies, and other suitable literature to explain and inspire for carrying forward the work.

Yes, the women of the Christian Churches of the Southern Christian Convention are organized for home and foreign missionary work, on much the same plan as are the women of the churches of The American Christian Convention, and with a Christian enthusiasm that may well inspire their sisters of the North to a renewed diligence, and augurs an enlargement of interest and an increase of missionary funds and missionary workers. And let all Christians say, Amen, and Amen.

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